

FROM THE LIBRARY OF
REV. LOUIS FITZGERALD BENSON, D. D.
BEQUEATHED BY HIM TO
THE LIBRARY OF
PRINCETON THEOLOGICAL SEMINARY

Division
Section

SCB
15011

W

25
9206

124
152


Timothy Cutting

1775 147 on the 1st of March

Rest at Philadelphia 223

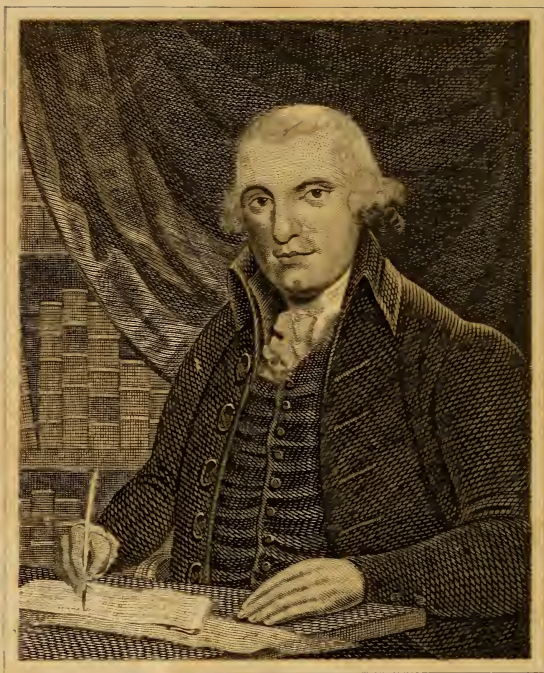
1784 147 of 181

Continued



Digitized by the Internet Archive
in 2012 with funding from
Princeton Theological Seminary Library

<http://archive.org/details/biorevwin00ston>



Erle pinx^t

Eddy sc.

REV. ELHANAN WINCHESTER.

BOSTON.

Pub. by Ben^d. B. Mussey

1836



✓
BIOGRAPHY

OF

✓✓
REV. ELHANAN WINCHESTER.

=====

..... ✓
BY EDWIN MARTIN STONE,
.....

=====

BOSTON:
PUBLISHED BY H. B. BREWSTER,
Opposite head of Hanover Street.
1836.

Entered according to Act of Congress, in the year 1836, by
EDWARD MARTIN STONE,
In the Clerk's Office of the District Court of Massachusetts.

TO
THE SURVIVING FRIENDS
OF
MR. WINCHESTER,
AND
TO ALL
WHO LOVE THE GOSPEL,
OF WHICH
HE WAS AN EFFICIENT TEACHER;
THIS VOLUME
IS
RESPECTFULLY INSCRIBED
BY
THE AUTHOR,

CONTENTS.

Aborn, Capt. Samuel, the friend of Mr. Winchester,	97
Andrews, Col. Z. correspondence with,	96—102, 181, 222, 224
Annihilation not God's design,	141
Address to Mr. Winchester,	173
Botsford, Rev. Mr. supplies for Mr. W. at Welch Neck,	37
Boggs, Rev. Mr. declines discussing the Restoration,	47, 48
Benneville, Dr. notice of,	103, 104
Brooke's Fool of Quality published by Wesley,	109
Bonnet, Charles a Restorationist,	110
Clarke, Rev. Richard a Restorationist,	58
Chauncey, Rev. Charles a Restorationist,	77
Clarke, Rev. Adam—comment on Titus ii. 11,	114
Calvin and other writers on infant punishment,	149, 150
Clegg, John recommendation of,	190
Deist, confession of a,	76
Durant, Rev. Mr. executed,	103
Dialogues on Restoration, valuable,	114
Extracts from Outcast's Comforted,	59, 67
Edwards, Rev. Morgan commends the Tunkers,	75
Everlasting sometimes of limited signification,	118, 125
Four faithful sayings,	185, 186
Green, Gen. Nathaniel, a Restorationist,	76
Grace, means of not limited to the present life,	147, 151
Holy Club, notice of,	41
Hitchcock, Rev. Enos, notice of,	95
Hickling, Mr. recommendation of,	187
Infant punishment maintained by Calvin,	150
Jones, Rev. J. H. account of Mr. Winchester's ejection,	53—57
Jones, Rev. Samuel sent for to occupy Mr. W's pulpit,	54
Justice and magnanimity of Mr. W's friends,	56
Judgment, its use,	162
Knowles, Maria—her marriage with Mr. W.,	26
Luke, Sarah, her marriage with Mr. W. and happy death,	26
Letters from Mr. Murray to Mr. W.,	80
Language, restoration of,	163—172

Morgan, Mary — her marriage with Mr. W. and decease,	26
Manning, Rev. Mr. — his argument in favor of endless misery,	38
Murray, Rev. John notice of,	76—93
Mayhew, Rev. Jonathan a Restorationist,	77
Outcast's comforted,	58
Objection to the restoration answered,	69—75
Peck, Sarah — marriage and decease,	24
Protest against the restoration,	53, 54
Prophecies, lectures on, notice of,	126—172
Parliament, Mr. W. preaches before,	178
Price, Rev. Dr. favorable to restoration,	184
Reconcile, daughter of Mr. W. decease of,	26
Rogers, Alice — marriage and decease,	22, 24
Ramsay, Chevalier, notice of,	51, 52
Redman, Dr. John, notice of,	67
Restoration, an antidote for infidelity,	67
Restoration of Sodom,	130—145
Restoration, an objection to noticed,	146—151
Robert Robinson, extract from letter of,	180
Resurrection of Christ, evidence of,	218—220
Seigvolk, Paul notice of,	30
Stonehouse, Sir George notice of,	41, 109
Seed of the Woman bruising the Serpent's Head,	51
Shaftsbury, Lord rejected christianity on account of endless misery,	75
Sodom and Samaria restored,	130—145
Scriptures, worth of,	126—128
Spirits in Prison, illustration of,	151—160
Strong, Rev. Nathan, preaches a funeral sermon for Mr. W.,	233
Process and Empire of Christ,	175
Tunkers, notice of,	74, 75
Toplady's Predestination,	108
Tilford, Wm. letter of,	107
Three Woe Trumpets,	178
Varnum, Gen. a restorationist,	67
Vidler, Rev. Wm. notice of,	191—194, 209, 212
Waldo, Rev. Samuel,	40
Wesley, Rev. John—presumptive evidence of his being a restorationist }	108—113
Winchester family, notice of,	13
Winchester Moses, happy death of,	94
Winchester Elhanan, parentage of 13—early taste for study 14—anec-	

dote of 15—18—mother's decease 18—makes a public profession of religion 19—his experience 19—21—marries and enters the ministry 22—travels in various parts of the United States 23, 24—buries his wife in Virginia 24—remarkable bereavements 26—visits New England 28—settles in Philadelphia 28, 29, 41—embraces the restoration 29—his trials 43—effects of a conversation at his father's table 39—determination to defend his faith 44—convinces several of his church of the truth of the Restoration, 45—meets seven of his clerical brethren in open meeting who had been privately sent for to put him down, 47—they appoint Mr. Boggs to discuss with him, who declines, 48—is refused a hearing in explanation of his sentiments, 48—preaches in the Hall of Pennsylvania University, 50—ejected from his house of worship, 57—preaches a sermon appropriate to the circumstances of his ejected brethren, 58—effect of conversation with his friends on the restoration, 63—answer to an objection, 69—becomes acquainted with Rev. John Murray, 79—preaches in Attleboro, 93—attends convention at Oxford, 93—intimacy with Rev. Dr. Hitchcock, 95—letters to Col. Andrews, 96—102, 181, 222, 224—acquires the French language, 97, 98—visits England, 104—introduced to Dr. Priestly and Mr. Belsham, 107—contracts friendship with Rev. John Wesley, and preaches a funeral sermon on his decease, 107—publishes Dialogues on the Restoration, 114—criticism on the word everlasting, 117—125—publishes Lectures on the Prophecies, 129—rules for interpreting prophecies, 129—remarks on restoration of Sodom 129—145—remarks on Spirits in Prison, 152—160—rebuts the charge that his views make void the efficacy of the blood of Christ, 161—does not hold that punishment is expiatory, 163; remarks on the restoration of language, 163—172—poetic address to, 173, 174—publishes letters to Rev. Dan Taylor, 174—publishes Process and Empire of Christ, 175—preaches before English Parliament, 178—forms an acquaintance with Rev. Robert Robinson 180—visits France, 181—correspondence with Dr. Rush, 183—199—receives letters of approbation and encouragement 202—209—family affliction 212—returns to America and preaches with great success 214—216—attends the General Convention 216—replies to Paine's Age of Reason 217—revisits Providence 221—interview with Hon. John Jay 222—proceeds to Philadelphia and is attacked with hemorrhage of the lungs 223—publishes a Political Catechism 224—arrives in Hartford 227—interesting scene in a grave yard 228—account of his last moments 229—232—inscription on his grave stone 233—Parliament court society honor his memory by appropriate solemnities 234—239—remarks on his character and writings 239—250.



P R E F A C E .

It has been the author's aim in the following pages to subserve the interests of divine truth, by delineating the history of an eminent christian minister. How successful he has accomplished his design, would not become him to decide. He may be permitted to say, however, he has done what he could—not indeed all he could wish to have done—but what his means allowed. And if the work shall in never so slight a degree advance the Redeemer's cause, and fan to a brighter glow the flame of missionary enterprize, his ardent prayer will be answered.

The materials from which this volume is prepared were widely scattered, and have been collected at the cost of much time and labor. Brief sketches of Mr. Winchester have at various times appeared in different periodicals. Of these free use has been made. A few incidents are gleaned from a short memoir by Vidler, published in London 1797. For the residue which is not the fruit of correspondence and personal research, credit is given in the body of the work.

The author has not the vanity to think his work faultless. In extenuation of its imperfections he would plead the peculiar difficulties with which his labor has been attended. Thirty-nine years have elapsed since Mr. Winchester's decease. It is not known that he left a diary, or any papers from which a biography could be entirely or in part compiled. The resources from contemporaries, too, are comparatively limited. Most of his personal friends and associates have followed him to

the tomb ; and consequently much of his early history which they only could supply, and much of the minutiae of his numerous journies, conversations and public labors, which would fill the outline of his life with a pleasing variety, is irrecoverably lost.

Still with all these restrictions and disadvantages, it is believed the volume will not be found void of interest. Successful exertions have been made to collect some of Mr. W's correspondence never before published. These letters were not written for the public eye. They show the writer in his moral undress, as he appeared to his friends, and on this account are doubly valuable.

The quotations from various of his publications interspersed through this work, it is believed will impart additional interest to its pages, furnishing as they do, a concise outline of his theological opinions, and a comprehensive exposition of several important subjects. The portrait prefixed is considered a correct likeness. It will be a precious memento to those who have seen and were acquainted with the original. To all who appreciate his worth, it will be a valuable relic.

On the 67th page an omission occurs, which was not noticed until the sheets were worked off. The reader will please supply the following enclosed in brackets, at the close of the extract from the "Outcasts Comforted."

["To his new place of worship in the University Hall, Mr. Winchester enjoyed the pleasure of finding himself attended by nearly half the members of the Baptist church, which in conjunction with others were immediately organized in church order, and a regular ministration of the Lord's Supper observed.

"Released from the restraints of his former connexion, he preached with renewed zeal and with increased effect. His congregation enlarged until no more seats were to be obtained, and at the end of four years, as mentioned page 50, the society felt itself in circumstances to purchase a commodious house for the service of God. It was in this house that Dr. Priestly, in 1796

delivered a series of sermons on the evidences of revealed religion. At the close, he preached a discourse explanatory of his peculiar theological tenets, in the course of which he frankly avowed his belief in the final restoration; a doctrine, he observes, "eminently calculated to promote alike gratitude to God, and consequently every other virtue."

"During his ministry in Philadelphia, Mr. Winchester had no stated salary, but derived his support from weekly contributions. These were adequate to the wants of his family and the purposes of benevolence. It was doubtless expedient that he should receive his support in this way; but in the present state of society, it is believed that a permanent provision for the dispensation of the word is best for both pastor and people."]

The author would avail himself of the present opportunity to express his greatful sense of indebtedness to those gentlemen who facilitated the execution of this work by kindly and promptly answering his inquiries. He is desirous of gaining further information for future use. Gentlemen acquainted with any particulars of Mr. Winchester's life not included in this volume, are respectfully requested to communicate the same to the author by letter or otherwise, carefully annexing dates when practicable.

"The subject of these pages," to adopt the language of another, "had but a short period allotted to him on earth. His work was great, and his abilities suited to it. He labored with a zeal that has not often been exceeded: he fought a good fight; he kept the sacred deposit committed to him; he finished his course with joy and entered into rest." E. M. S.

BEVERLY, *May 9th*, 1836.

NOTE. A few authographical errors escaped the author's observation. It is deemed unnecessary to particularize them, as they do not materially affect the sense.



BIOGRAPHY

OF

REV. ELHANAN WINCHESTER.

CHAPTER I.

Birth and parentage of Mr. Winchester—an incident in early life—his religious experience.

“His name is cherished where the great of this world are unknown.”

ELHANAN WINCHESTER, the subject of this biography, was the son of ELHANAN and SARAH WINCHESTER. He was born in Brookline, in the State of Massachusetts, on the thirtieth day of September, A. D. 1751. His father was a respectable and industrious mechanic. He had a family of fifteen children of which Elhanan was the eldest. For these he provided by associating agricultural pursuits with the business to which he had been bred.*

* The Winchester family are of Welch descent, and emigrated to this country in its early settlement. The elder Mr. W. was a man of fervent piety, and frequently led in public religious exercises. He was married three times. His first wife died without issue. His second was the mother of six children; Elhanan, Samuel, David, Jonathan, Silas and Benjamin. By his third he had four sons and five daughters; Moses, Aaron, Daniel, Ebenezer, Lois, Sarah, Mary, Elizabeth and Phœbe. He died in 1810, aged 91 years.

Very early in life Elhanan gave indications of an uncommon mind. At the age of five he could read with fluency and propriety any book printed in his vernacular tongue. His taste for study was remarked by all his acquaintance. He appeared to have but little relish for the amusements common to youth. At school he avoided the play-ground; and while his companions devoted recess to the sports incident to juvenile years, he was observed to be attentively engaged with his book. Indeed, books were the food of his soul; and all that fell in his way he devoured with avidity to satisfy the cravings of his mental appetite. His memory was unusually retentive, and the rapidity with which he committed his lessons was often a subject of admiration to his instructors. Of all books the Bible was his favorite. From his early and extensive acquaintance with the Word of Life, his friends did not fail to prognosticate his future eminence and usefulness. He was of a contemplative turn, which connected with his scriptural attainments, probably laid the foundation of that religious character for which in subsequent life he was pre-eminently distinguished.

The restricted circumstances of the elder Mr. Winchester, necessarily precluded his doing much for the education of his children. He was able to afford them only the ordinary advantages of a common school. But the mind of Elhanan rose superior to circumstances. His thirst for learning was irrepressible. Circumscribed as were his means, he nevertheless perfected himself in all the branches at that time taught in district schools; to which he added a knowledge of the latin language. When the latin grammar was put into his hands, he qualified himself in one evening, to the agreeable surprise of his teacher, to recite with a class which had been studying several weeks. The

same energetic and persevering spirit, enabled him in later years to acquire the French, Greek and Hebrew.

In his constitution, Elhanan was naturally feeble. Through life he was the almost constant subject of disease and pain. He developed in childhood an amiable disposition, and a mild, conciliating temper. "I have no recollection of seeing him in a passion (writes a brother) while living with my father." "He always made it a rule (writes another) never to speak evil of any person. . . . Indeed he seemed an entire stranger to envy, and was no less remarkable for his humility than his generosity." *Vidler*, in his sketch, makes a less favorable statement of his youthful characteristics on the authority, as he says, of Mr. Winchester himself. It was natural that a man like him should speak of himself with great modesty : But as his brothers and sister unite in ascribing to him an unusual sweetness of mind, we have chosen to follow them. So far as can be learned from contemporaries, their statements may be relied on as substantially correct. Gentleness, forbearance under the pressure of injury, and a tender regard for the feelings of others, were prominent features in his juvenile character. The early activity of Elhanan's mind, and the readiness with which it embraced simultaneously a variety of subjects, is pertinently illustrated in the following anecdote. It was received in substance, from reputable authority.

His father was exemplary in the observance of the Sabbath. He considered it holy time, and wisely taught his children to regard it reverentially. He was constant in his attendance upon public worship, and always impressed upon his young family, the duty of order and attention in the house of God. To secure this end, he sometimes required

them to remember the text and repeat it to him on their return from meeting. "Elhanan," said his father to him one pleasant sabbath morning, "you will attend meeting to-day. I wish you to keep your eyes upon the minister, and inform me when you come home from what part of the scripture he selected his text." "Yes, father," was the reply. At the hour of service the family set out for the place of worship. The meeting-house, like many at that day, was in an unfinished state; the posts, beams, braces and rafters being exposed to view. The old gentleman, as usual, took his seat below; but Elhanan, escaping for a moment, his observation, slipped into the gallery, and placed himself in a front seat. It was now too late to call him down without disturbing the congregation, and as he sat in full view of his father, he concluded to allow him to remain undisturbed. The meeting was opened in the customary form, and the clergyman soon rose and commenced his sermon. The father now raised his eyes to his son, hoping to find him regarding the morning injunction. To his sorrow and vexation, however, Elhanan appeared entirely to have forgotten it. Instead of attending to the discourse, his mind seemed to be busily occupied with objects in distant parts of the house. The old gentleman was exceedingly uneasy, and resorted to various methods to arrest his attention without attracting the notice of the assembly—but in vain. As the sermon progressed, Elhanan became apparently more engrossed in the objects which first engaged his gaze. Occasionally, he was observed to cast a look upon the speaker, as though the recollection of his father's charge flashed upon his mind; but soon his eyes again wandered over every part of the house, and he appeared insensible to the presence of any. His father was vexed be-

yond measure, and resolved to catechise him severely for his disobedience. The meeting at length closed, and the audience dispersed. As soon as the family reached home, the old gentleman commenced rather sternly,

“ Elhanan, did I not bid you this morning to keep your eyes upon the minister, and bring me the text at noon ?”

“ Yes father.”

“ Why then, have you disobeyed me ?”

“ I have not disobeyed you, father,” replied Elhanan, looking up with a strong expression of innocence.

“ My son,” hastily rejoined his father, “ do not strive to conceal your fault by falsehood.”

“ Father I am not guilty of falsehood.”

“ My child, do not persist in this assertion. I observed you narrowly during the whole of divine service, and your eyes were any where but upon the minister. You will not deny this ?”

“ No, father, I will not deny that I sometimes looked upon other objects : but indeed I have not been disobedient as you think. I remember the text.”

“ Indeed ! repeat it then.”

This was immediately done, citing chapter and verse.

“ Well,” resumed his father, “ I am glad to find you have been more attentive than I at first supposed. It would have grieved me much, had you convicted yourself of untruth. But, my son, I must caution you to refrain in future from gazing around the house of God. Such conduct indicates a want of just reverence for your heavenly father.”

“ I am heartily sorry father, that my conduct has been censurable. I would not willingly give you pain ; and I will try to behave more becoming in the house of God.

But father, (he continued, brightening) I not only remember the text, but I can tell you what the minister said."

He then enumerated the heads of the discourse, and repeated large portions, nearly in the words of the speaker. The stern features of the father relaxed into a look of complacency as he remarked, "your memory, Elhanan, is very good, and I am pleased to observe that you have exercised it so profitably this morning."

"And now father, (continued Elhanan, gathering courage from his altered tone) if you will not be offended, I will tell you the number of people present this morning, and the number of beams, posts, braces, rafters and panes of glass there were in the meeting-house. I counted them all and remembered the text too."

This was uttered in a tone of earnest simplicity that totally disarmed the old gentleman of his anger. The associations too, were such as rendered it difficult to repress a smile; but assuming a look of gravity, he replied,

"Well, Elhanan, I am willing to believe you meant no wrong. For this time I will overlook what perhaps under other circumstances, I should esteem an unpardonable offence. But be warned my son, hereafter to give your undivided attention to the religious exercises while in the place of public worship."

In the eighth year of his age the halcyon and sunny days of childhood were first o'ershadowed by sorrow, in the death of his mother. She deceased January 7, 1760, in the thirty-first year of her age. She was a pious, exemplary woman, and an affectionate, faithful mother. Elhanan's attachment to her was of the most tender character, and her decease afflicted him even more deeply at that tender age, than any of the family. He speaks of her in later

years in the strongest terms of respect and filial reverence.

At what time his mind was first seriously impressed cannot with exactness be determined ; but in 1769, at the age of nineteen, he became savingly acquainted with Christ, and made a public profession of religion. He united himself to a separate church in his native town of which Rev. Jonathan Hyde was pastor.*

The following is a brief account of his christian experience written by himself.

“ It pleased God, by an incident too trifling to mention, to bring me to seek earnestly for an unfading treasure ; and by a train of circumstances, fixed the concern deeply upon my mind ; and I labored night and day, but could obtain no rest till one morning—a time never to be forgotten ! As I was walking on a journey, under great distress, and when deliverance seemed farther from me than ever, all at once I was brought to resign my soul into the hands of God, and thus I expressed myself : “ Lord, here I am : a poor helpless sinner : I resign myself into thine hands. Take me, and deal with me just as thou pleasest. I know thou canst do me no injustice.” Immediately these words came into my mind with great power and sweetness : “ In an acceptable time have I heard thee ; and in a day of salvation have I helped thee.” Isa. xlix : 8, and I had then such a view of CHRIST, as to make me cry out, “ Glory to God in the highest ! This is salvation ; I know this is salvation. . . . I saw the fulness, sufficiency and willingness of Christ to save me and all men, in such a manner as constrained me to ven-

* Mr. Hyde was ordained Jan. 17, 1751, and performed the duties of pastor for nearly thirty years.

ture my soul into his arms ; and if I had ten thousand souls, I could have trusted them all in his hands. And O how did I long, that every soul of Adam's race might come to know the love of God in Christ Jesus ! And I thought I could not be willing to live any longer on earth, unless it might please God to make me useful to my fellow creatures.

“ What peaceful hours I then enjoyed !

How sweet their memory still !

But they have left an aching void

The world can never fill.”

This is a little abstract of what God did then graciously teach me by his spirit ; but I had been brought up in that particular system, and in the course of a few years came to be so firmly attached to it, as to refuse, in my preaching, to make general invitations to mankind at large ; rightly reasoning with myself, that if provision was only made for a small *part*, I had no warrant to call or invite the *whole* to come and partake,—and therefore only pressed the duty on such and such characters, as *hungry, thirsty, weary, heavy laden*, such as were *without money, sensible sinners, &c.* all of which I concluded to be of the *elect*, because I judged the spirit had begun to operate savingly upon their hearts ; and that to these only, the scriptures directed invitations to be made ; never considering that text : “ Harken unto me, ye stout hearted, that are far from righteousness. I bring near my righteousness ; and it shall not be far off, and my salvation shall not tarry.” Isa. xlv : 12, 13. During the time that I remained in this close hearted system, laboring with all my might to maintain it, I chanced to come to a house where, as far as I can judge, was a very sensible and pious young woman, whom I never saw before nor since. She gave a very judicious account of

the work of grace upon her heart ; but when she came to that part where she said she beheld *an infinite fulness in Christ for all the world*, I interrupted her, and told her, that could not be ; for there was no provision made for all, and therefore it was impossible that she could have any such discoveries made to her by the spirit of God. This I insisted upon, according to my *system*, contrary to my experimental knowledge. She, on the contrary, maintained that she clearly viewed matters in this light ; and that she certainly was taught to believe that in Christ there was fulness and freeness for all. This I denied, and she was thereby prevented from finishing what she had begun. I can never forgive myself for the opposition I made to what I knew to be truth by experience ; and as I did not inquire the name of the person, I have had no opportunity of making a recantation by letter, as I ought to have done ; and having never been in the place since, and it being highly improbable I ever shall, I feel myself extremely hurt, whenever I think of it."

In confining the invitations of the gospel to the elect, Mr. Winchester, as he must hereafter be called, acted like a consistent Calvinist. But he plead for this sentiment against his personal experience and the convictions of conscience. So powerful is the influence of system ! His better judgment and pious feelings urged him to bear the eternal interests of the whole world upon the arms of prayer before the throne of infinite mercy, and to proclaim the gospel "to every creature." But this militated against his system—and that he was taught must be maintained. And it was not until he became assured from scripture that Christ tasted death for every man, that truth triumphed in his mind over error. Then it was that he dared offer

prayers, supplications and intercessions for all men, as consonant with the will of God.

CHAPTER II.

Mr. Winchester marries and enters the Ministry—travels in various parts of the United States—remarkable family bereavements—visits Philadelphia and accepts an invitation to take the pastoral care of the Baptist church and society—his popularity.

“ I saw the Evangelist of God ascend
The holy place. He stood in the beauty
Of meekness. He spake, and on my heart
Fell accents glowing with the prophets fire.”

In the Autumn of 1769, Mr. Winchester was united in marriage to Miss Alice Rogers of Rowley, Mass. He soon after commenced the public work of the ministry. Subsequently experiencing a change in some of his views of religion, he visited Canterbury, Ct. where he received baptism by immersion from Elder Ebenezer Lyon, and was received into his church. This was a Baptist church on the open communion plan. “How long he tarried here is not known; but before the next spring he removed to Rehoboth, Massachusetts, where he spent the year 1771, and in its vicinity. His youth, his extraordinary memory, his eloquence, and apparent zeal, together with his singular dress, excited much interest, and drew multitudes to his meetings. A revival followed. A church of about seventy members was gathered on the plan of that at Canterbury, and he was ordained over it by Elder Lyon. In less than a year, however, Mr. Winchester adopted the plan of close communion ; to

which his church so far practically assented, as to exclude him for breach of covenant. During the commotion which this affair produced at Rehoboth, he took a journey into New-Hampshire and Vermont; and on returning, stopped at Grafton, Mass. where he preached to the astonishment of those that attended. When arrived at Rehoboth, finding the difficulties had not subsided, he called a council to mediate between him and his church. The result was, the council declared that he had left an error to embrace the truth; and the people declared the contrary. Accordingly Mr. Winchester then joined the Baptist church in Bellingham, Mass. of which Elder Noah Alden was minister. About this time he renounced his Arminian sentiments, avowed the system of the celebrated Baptist Dr. Gill, and soon became considered one of the most thorough Calvinist preachers in the country."

In the early part of 1772, Mr. Winchester removed to Grafton, where he preached through the summer. His labors were successful in the conversion of about thirty in that place, and in the neighboring towns of Northbridge and Upton. The years 1773 and '4, he spent in Hull and various other places. His preaching in his native town was attended with success. Most of the church to which he formerly belonged, and of which his father was a member, received his sentiments and became Baptists. A church of that order was established in the adjoining town of Newton, which is still in existence.

He now concluded to visit the South, and in the autumn of this year (1774) set out for Charleston S. C. After a short detention at Hopewell N. J. where he was inoculated for the small pox, he continued his journey to the place of destination. Whether he preached in Charleston is uncer-

tain. Probably he did. Shortly after his arrival at this place, he received an invitation from the Baptist Church at Welch Neck on the Great Pee Dee river, about sixty miles from Georgetown, to become its pastor. This he accepted, and after remaining a few months, returned to Massachusetts for his wife. In the month of October 1775, he commenced his removal. And now was the beginning of sorrow. Sickness entered his family. When he reached Fairfax county, Va. Mrs. Winchester was unable to proceed. He left her in the care of a friend, and went on to his charge at Welch Neck, where he spent the winter. In the following spring (April 1776) he returned to convey her to his new residence. But he returned too late. He never saw her more. When he arrived, her mortal remains were reposing in the grave! He did not go immediately back, but proceeded on to Massachusetts. He came to Boston, and during the summer supplied the pulpit of the first Baptist church in the absence of their pastor, the late Dr. Stillman. In the course of the summer he married Miss Sarah Peck, of Rehoboth, the scene of his early ministerial troubles. In the autumn he returned to his people at Welch Neck. His return was hailed with joy. The divine blessing followed his labors. An interesting revival soon after occurred, and about forty were baptized. Among the number was Mrs. Winchester. Happiness now pervaded the domestic circle; but it was only for a brief season. Scarcely had hope put forth its buds of promise, when they were blighted by the frost of disappointment. Death once more severed the nuptial tie, and in less than a year from his marriage, he was again bereaved! Soon after this afflictive event, he was attacked by a fever which brought him to the verge of the grave. But God, who in

judgment remembers mercy, was pleased to sanctify his dealings to the sufferer's benefit. A continued course of prosperity tends to weaken our sense of dependence,—to make us forgetful of the sustaining hand of God,—and to induce an undue confidence in our own powers and resources. Unmindful of the Creator,—we become proportionately regardful of the creature,—and contemplating more the present, and less the future, the praise of man is soon paramount with the approbation of heaven. Mr. Winchester was an eloquent and popular preacher—multitudes flocked to hear him—extraordinary success attended his ministry,—and his name was celebrated in all the churches. Under these circumstances, it would be strange were he found indifferent to public opinion. With his wonted frankness, he assures us he was not. Up to the period of his present affliction, he was both gratified with, and cherished a desire for, popular applause. But now, as he

O'er a dying friend in anguish hung,

his wayward affections were recalled, and fixed on Him in whose favor alone is life. The chastening was for his profit. He felt it as such. Self-esteem was humbled,—vanity subdued,—and realizing his own impotency, he was ready

“To lean on Him on whom arch-angels lean;”

and sensible that

“Heav'n gives us friends to bless the present scene,

Resumes them to prepare us for the next,”

he, to adopt his own sentiment, was from this time “*crucified to popular applause forever.*”

The residue of this year Mr. Winchester continued ministering to the people of his charge. The next year, 1778, he visited Virginia, where he spent the summer in

travelling and preaching with distinguished success. In the autumn he returned to Welch Neck. Here, the chalice of affliction, of which he had twice drank deeply, was again presented to his lips. His third wife, to whom he was married the early part of this year, sickened and died.* She appears to have been a woman of amiable temper and fervent piety. To her, Mr. W. was tenderly attached, and her decease filled his heart with corresponding grief. "Amidst a consuming pain of ten or eleven days, her mind rose to a high state of devotional joy; and her example and conversation served to abstract her husband from the common objects of life, and to concentrate all his powers on the work of the ministry." He preached and exhorted with a zeal and singleness of motive that

* Her name before marriage was Sarah Luke. A remarkable Providence followed Mr. W's matrimonial alliances. He was afterwards twice married, and at the age of thirty-two was four times a widower! As this is an event of an unusual character, we have thought it might be interesting to furnish a brief table of his respective unions, &c. We give it below.

His first marriage was with Alice Rogers, of Rowley, Mass. in 1770. He lived with her five years and eight months. She died in Fairfax Co. Va., April 1776.

His second marriage was with Sarah Peck, of Rehoboth, Mass. some time in 1776. He lived with her less than a year. She died at Welch Neck, Va. 1777.

His third marriage was with Sarah Luke, above mentioned, of South Carolina, in 1778. He lived with her less than a year. She died at Welch Neck, Va. of mortification in her breast, 1779. Mr. W. speaks of her as "one of the sweetest tempered women he ever saw."

His fourth marriage was with Mary Morgan (a widow) in Philadelphia, 1781. She was a pious woman. He lived with her one year and nine months. She died in 1783.

His fifth marriage was with Maria Knowles, a widow, in 1784 or '85. It is thought she belonged to Philadelphia. He lived with her until his decease. This connexion was unhappy.

After the death of his fourth wife, he was advised by his friends to refrain from farther matrimonial connexion; but he thought it important that a clergyman should be married, that he might avoid reproach, &c. His first wife was the mother of four children—his second two—his fourth two. One only was born living, and that a daughter of the first wife. She was named Reconcile, and lived but seventeen months. She died Sept. 20, 1773.

could not fail of effect. A revival commenced, and in a few months about 140 whites were added to his church. He addressed himself also to the poor blacks. His known opposition to slavery recommended him to their favorable attention, and before the next June (1779) one hundred of them were baptized. "This" says he, was a summer of great success, and I shall remember it with pleasure while I live." His prayers and exhortations, however, had in their fervor, far exceeded the narrow limits of Calvinism, to which he had strictly confined himself for several years. Before he was aware, he was preaching a *general provision, and a universal call*; the very sentiment which he had formerly renounced for that of Dr. Gill: and he actually made such progress in the doctrine of salvation as to be fully persuaded that the number of the saved would fully equal, if not exceed that of the lost. This belief he not only avowed in private, but proclaimed with joy to his crowded congregations, which usually consisted of nearly a thousand persons. It is worthy of remark, that his most successful efforts in the conversion of men from sin to holiness, were made under the influence of universal atonement. "I was gradually led into this way of preaching (he observes) without considering anything about its consistency with strict Calvinism, but finding myself ever happy and comfortable in my own mind, and that this method of preaching was highly useful, I continued to go in the same course." And we may also add, that the spirit of this doctrine—the doctrine of the Restoration,—is manifested in all the benevolent plans of the day. We see it in our houses of *Reformation*,—in our Associations for the relief of the sons and daughters of penury and disease—in our combinations for the melioration of human wretchedness

—in our Prison Discipline Societies—in our Missionary efforts—and in our days of public prayer for the conversion of the World. When the heart, touched with the magnet of Divine Love, forgets its *creed*, the whole earth becomes its field, and a Universe of lapsed intelligences the subject of its petitions.

In the month of September 1779, Mr. Winchester commenced a journey to his friends in New England. He proceeded slowly through the country, preaching by the way. In the latter part of autumn he reached the place of destination. He remained in New England about nine months, most of which time he spent in travelling and preaching. His labors were very successful, and large numbers crowded to hear. In the spring of 1780, he visited Newton, and preached with much effect, during a revival, which had then commenced. He “was the means of increasing the excitement, and many were brought to entertain a hope, and were baptized by him.”* Early in the autumn of this year he commenced his return to South Carolina. He spent a short time at Pawling’s Precinct in the State of New York, visiting his friends. From thence he proceeded direct to Philadelphia. It was his purpose to have passed immediately on, but Providence otherwise directed. The Baptist Church and Society in that city were then destitute of a pastor, and were anxious to secure his services. Previous to leaving Welch Neck for the north, he had provided a supply for the Society during his absence. There was a mutual understanding, that if he did not return, the clergyman left in charge, should succeed him in the pastoral office. In view of this arrangement, he was prevailed

* Grafton’s Century Sermon,

upon to accept the overtures of his friends in Philadelphia, opening as they did, a more extended field for usefulness. The Church and Society were not disappointed in their expectations. His settlement gave a new impulse to the cause of religion within their borders. His eloquence drew throngs to their house of worship. Both church and congregation enlarged until the house was insufficient to contain them. The use of St. Paul's, the largest in the city, was then obtained, and immediately filled to overflowing.

CHAPTER III.

Mr. Winchester embraces the Restoration—his trials—ejected from his house of worship—notices of Stonehouse, Siegvolk, and Ramsay.

“Portentiously the dense, dark cloud arose.”

We have now reached an important and interesting period in Mr. Winchester's history. Hitherto he has appeared as an eminently distinguished preacher of the Baptist denomination. From this epoch until his decease, his name will be identified with the Restoration—a sentiment he had often opposed against the convictions of conscience. Two years previous to his settlement in Philadelphia, his attention was arrested by a cursory examination of Siegvolk's *Everlasting Gospel*, which he saw at the house of a friend. Subsequent events, particularly several conversations upon the subject with his clerical brethren, excited an inquiry which resulted in his conversion. A circumstantial account of his conversion,

with attendant circumstances, including some particulars already mentioned, is found in the later editions of his dialogues. It was written by himself. It is replete with interest, and as it embraces the most material events of his life during a term of four years, we transcribe it entire.

“ I think it was in the beginning of the year 1778, being in South Carolina, upon the river Pee Dee, where I was at that time minister, that I called to see a friend, who first put into my hands that valuable book written by *Paul Siegvolk*, and which is called *The Everlasting Gospel*, of which I have lately published a new edition.* I was desired to tell what it meant to hold forth, as my friend could not tell by any means what to make of it on account of the singularity and strangeness of the sentiments therein contained; although the language is very plain and clear, and by no means dark, mystical or obscure.

I opened the book as I was desired, and dipping into it here and there, for half an hour perhaps, was very soon able to tell what the author aimed at, viz. that there would be a final end of sin and misery, and that all fallen creatures would be restored by Jesus Christ to a state of holiness and happiness, after such as were rebellious had suffered in proportion to their crimes. I had never seen any thing of the sort before in all my life; and I seemed struck with several ideas that I glanced over, such as the inconsistency

* Seigvolk was born in Holland, and flourished in the time of William, Prince of Orange. The whole title of the work here alluded to, is as follows: “ The Everlasting Gospel, commanded to be preached by Jesus Christ, judge of the living and dead, unto all creatures, Mark xvi: 15, concerning the eternal Redemption found out by Him, whereby Devil, Sin, Hell and Death, shall at last be abolished, and the whole creation restored to its primitive purity; being a testimony against the present anti-christian world.” An edition was published at Germantown Pa. 1753.

and impossibility of both good and evil always existing in the universe ; and especially his observations upon the word *eternal* or *everlasting*, shewing that it was used for what never had a beginning, and would never have an end, as the being and perfections of God ; and that it was also applied to things which had a beginning, but should never have an end, as the being and happiness of the righteous ; and, that it was also frequently used to express things, times and seasons, which had both beginning and end ; which he therefore called *periodical eternities*, and gave a great number of instances of this sort, which could not be denied ; and he contended that the *everlasting punishment* threatened to the wicked, did not belong to the first nor to the second, but to the third class of these durations.

But as I was only desired to tell what the author meant, when I had satisfied my friend in that respect, I laid the book down, and I believe we both concluded it to be a pleasant, ingenious hypothesis, but had no serious thoughts of its being true ; and for my part, I determined not to trouble myself about it, or to think any more of the matter. And as the book had been sent a considerable distance for my friend to read, I suppose it was soon after sent back ; for I saw it no more, nor heard any thing further about it. The following summer I went a journey into Virginia, and happening to mention the subject to a minister there, he told me that a few years before, it had been a subject of controversy in the public papers, between a clergyman who defended, and a gentleman of the law, who denied the proper endless eternity of punishment ; and he told me that this gentleman who denied it, had advanced, that the translators of the Bible had rendered the very same Greek word, by very different English words, some-

times rendering it *forever* and sometimes *world* ; and that if they had uniformly rendered it by one English word it would have been evident to all readers, that no argument for *endless misery*, could have been drawn therefrom. I was told also while I was in Virginia, that a clergyman of the Episcopal Church, had a few years before, given out that he had some wonderful thing to make known to his hearers, which he would preach upon some Sunday, but he did not mention when. This raised the public curiosity, and great numbers attended his place of worship in hopes of hearing what this wonderful thing might be ; but for a considerable time the matter was undiscovered. But at last he gave out, that on the next Sunday he would open this great secret. Vast numbers of people flocked to hear what it could be. When he came to declare what it was, behold ! it was a wonderful piece of news indeed, such as had never been heard before in any pulpit in Virginia. It was nothing short of the doctrine of the *Restoration*. I think, to the best of my remembrance, they told me, that he opened and enlarged upon it for two Sundays, and never preached any more, being immediately after seized with sickness, which terminated in his death. And this was generally esteemed as a judgment that fell upon him for daring to preach such a wicked, false, and dangerous opinion : and that God cut him off from the land of the living, to testify his displeasure against him ; and to terrify others from daring to follow his example, or believe his sentiments. But perhaps this might have been some worthy, learned, pious man, who had long concealed this grand truth in his heart, and had derived much satisfaction therefrom, and longed to proclaim it to others, for their good.—And, at last, notwithstanding the opposition that he might expect, resolved so to do ; and

accordingly was enabled, just before his time came to depart out of this world, to bear a faithful testimony to this most grand and important of all God's purposes. And having performed his duty, his master called him to receive his reward, and gave him the glorious plaudit of, "Well done thou good and faithful servant :—enter thou into the joy of thy Lord."

As for the vain judgment of men, they are not to be regarded. "For they know not the thoughts of the Lord neither understand they his counsel." "But the souls of righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die ; and their departure is taken for misery. And their going from us to be utter destruction ; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded ; for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and hath received them as a burnt offering. And in the time of their visitation, they shall shine, and run to and fro, like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in him shall understand the truth ; and such as be faithful in love shall abide with him ; for grace and mercy is to his saints, and he hath care for his elect." "But though the righteous be prevented with death, yet shall he be in rest."

I am apt to think, therefore, that this minister was one of uncommon faith and love, and as he believed God, so he loved mankind, and wished them to know the amazing riches of their Redeemer's love towards them ; and when he had

openly delivered this testimony, he was called to his rest. Indeed, if the enemies of this doctrine [had been true prophets, I should have died and gone to hell long ago ; for no sooner was it known I had embraced it, but some gave out that I would not live a year ; but I have already lived eleven. One of my old friends desired me to take particular notice of what he said, which he expressed in these words, “ Mind what I tell you. In six months from this time, you will turn Deist, and deny all revealed religion ; and in twelve months you will turn Atheist, deny the being of God, and abandon yourself to all kinds of open wickedness.” Blessed be God, this has also proved false. And they generally seemed to agree to prophesy certain damnation to me whenever I should depart out of this world. But I trust this is equally false,—“ For I know whom I have believed, (or trusted) and am persuaded that he is able to keep that which I have committed unto him against that day.”

But to return to my narrative :

Sometime after I returned back to South-Carolina, a physician with whom I had been acquainted in Virginia, came to live in the parish where I was minister ; and among his books I found *the Everlasting Gospel* by *Paul Siegvolk* ; this was the second copy that had fell in my way, and I read a little more therein, but as yet had not the least thought that ever I should embrace its sentiments ; yet some of his arguments appeared very conclusive, and I could not wholly shake them off, but I concluded to let them alone, and not investigate the matter ; and therefore I never gave the book even so much as one cursory reading, till with great difficulty I procured one in the city of Philadelphia, more than two years afterwards,

In the year 1779, I found myself much stirred up to exhort my fellow creatures to repent, believe, and obey the Gospel, and began to adopt a more open and general method of preaching than I had used for some years before ; having been deemed one of the most consistent Calvinists upon the continent, much upon the plan of Dr. Gill, whom I esteemed almost as an oracle. But now my heart being opened, and viewing the worth of souls, I felt great compassion towards them, and invited them with all my might to fly for mercy to the arms of Christ, who died for them, and who was willing to save them. I was gradually led into this way of preaching, without considering any thing about its consistency with strict Calvinism, but finding myself ever happy and comfortable in my own mind, and that this method of preaching was highly useful, I continued to go on in the same course.

About this time I began to find uncommon desires for the conversion and salvation of the poor negroes, who were very numerous in that part of the country ; but whom none of my predecessors, that I could learn, had ever taken pains to instruct in the principles of Christianity ; neither had any single slave, either man or woman been baptized until that summer, in the whole parish (which was very large) that I ever heard of.

The prejudices which the slaves had against Christianity, on account of the severities practised upon them by professing Christians, both ministers and people, might be one principal reason why they could not be brought to attend to religious instruction. But they had no prejudice against me on this score, as I never had any thing to do with slavery, but on the contrary condemned it ; and this being pretty generally known, operated so upon the minds of those

poor creatures, that they showed a disposition to attend my ministry, more than they had ever shown to any other. But still I never had addressed them in particular, and indeed had hardly any hopes of doing them good. But one evening seeing a number of them at the door of the house where I was preaching, I found myself constrained as it were, to go to the door, and tell them, that Jesus Christ loved them, and died for them, as well as for us white people, and that they might come and believe in him and welcome. And I gave them as warm and pressing an invitation as I could, to comply with the glorious gospel. This short discourse addressed immediately to them, took greater effect than can be well imagined. There were about thirty from one plantation in the neighborhood present (besides others); these returned home, and did not even give sleep to their eyes, as they afterwards informed me, until they had settled every quarrel among themselves, and according to their form of marriage, had married every man to the woman with whom he lived; had restored whatever one had unjustly taken from another; and determined from that time to seek the Lord diligently. From that very evening they began constantly to pray to the Lord, and so continued; and he was found of them. I continued to instruct them, and within three months from the first of June, I baptized more than thirty blacks belonging to that plantation, besides many others, as in the whole made up one hundred, of which sixty-three were men, thirty-seven were women, all of which were born in Africa, or immediately descended from such as were natives of that unhappy country.

My preaching was not only useful to the poor slaves, but also to great numbers of the white people, of whom I baptized upon profession of repentance and faith in Christ,

about one hundred and thirty-nine persons within the same space. This was a summer of great success, and I shall remember that happy season with pleasure while I live. This summer I received some farther dawnings of the day of the general Restoration in my mind, for upon considering several Scriptures, such as these, "He shall see of the travail of his soul, and shall be satisfied ; by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities." Isai. liii, 11. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. vii, 9. I became fully persuaded that the number of the finally saved would equal if not exceed the number of the lost. And I was so forcibly impressed with this new and very joyful discovery, that I not only conversed in that strain privately, but boldly preached it in the congregation, which generally consisted of nearly a thousand persons upon Sundays. Some of the people to whom I had mentioned something respecting the sentiment, thought that I was going at once to declare myself in favor of the *general Restoration*. But that was as yet far from being the case ; though some of the arguments which I had glanced upon in that book, *the Everlasting Gospel*, would frequently present themselves to my mind in such a forcible manner that I could scarcely withstand their evidence.

In the month of September I left South-Carolina, on a visit to my friends in New-England, intending however to return to my people again ; but to prevent their being left destitute, I procured the Rev. Mr. *Botsford* to come and supply them, upon this condition, that whenever I should

return, he should resign the congregation to me again, if I required it. But he has remained the constant Pastor ever since. I then travelled slowly through the continent, preached to the people, and conversing with my friends to whom sometimes in private I proposed some of the arguments in favor of the *general Restoration*, which I had read in the *Everlasting Gospel*, on purpose to see what answers they could give ; and this I did especially to able ministers : but to my surprise often found them quite at a stand, not knowing what to say. And some were almost overpowered with even the weak manner in which I was capable of holding forth the arguments in favor of the *Restoration*.— And oftentimes the answer that some of the greatest men gave, were such as tended to increase my doubts respecting *endless misery*, rather than to remove them. I remember once, that I asked the Rev. Mr. *Manning*, President of Rhode-Island College, and who was at that time one of my dearest friends, what was the strongest argument that he could use in favor of the doctrine of *endless misery* ? He answered, that it was the nature of God to lay the greatest possible restraint upon sin, and therefore he had threatened it with *endless punishment*, as the highest restraint he could possibly lay upon it. This argument is answered in the third dialogue. Thus after much seeking I could find no satisfaction in the matter ; but still my doubts increased. Notwithstanding, I withstood the doctrine of the *Restoration* with all my might, and sometimes preached publicly against it with all the force I could muster. Yet there was something in its favor that gained gradually upon my mind, and sometimes brought me to be almost willing to embrace it. I plainly saw that it would reconcile almost, if not quite, all difficulties of other systems ; and I thought

if I should ever receive it, I should be able to preach much easier, and more freely than ever, and with far greater satisfaction, which by experience, I have since found to be true. The ideas were sometimes so transporting to me, even while I professed to oppose the sentiment, that I have been constrained to set them forth in the most sublime manner that I was able: and sometimes so as actually to bring them who heard me converse upon the subject to believe and rejoice in the *Universal Restoration*, while I thought myself an opposer of it, and only proposed the arguments in its favor to see what effect they would have on such who never heard them before. And I was often carried away before I was aware, even while I intended only to let my friends hear what might be said. I remember once, while I was at my father's table in the year 1780, that I mentioned the doctrine of the *Restoration*, and finding that none in the company had ever so much as heard of such a scheme, I began to hold it forth, produced many arguments in its favor, brought up many objections, answered them in such a manner as astonished all present, and I was amazed at myself, I spoke with so much ease and readiness as I hardly ever experienced before on any occasion.—Nay, I was so much animated with the subject that I said, that I did not doubt but that in sixty years time, that very doctrine would universally be preached, and generally embraced in that very country, and would certainly prevail over all opposition.

This discourse made a greater impression upon the minds of those who heard it, and upon my own also, than I intended; and though I afterwards used the best arguments I could in favor of the common opinion, yet I found

them insufficient wholly to remove the effects of what I had before said.

After spending about twelve months in the most delightful manner, constantly journeying and preaching with great success, to vast multitudes of people in my native country, I set off with intention to return towards *South-Carolina*. On the way I tarried some time at the Rev. Mr. Samuel Waldo's, in Pawling's Precinct, State of New-York, whose kind and friendly behavior towards me I remember with pleasure, and mention with gratitude. I had a great deal of very agreeable conversation with him upon the matter, and he did not seem to oppose the ideas hardly at all; but only gently cautioned me against receiving any thing erroneous. He is a man of most excellent spirit, and his family was upon the whole the most delightful, agreeable and happy family that I ever knew. While I was at his house one of his children, then about twenty years of age, seemed fully convinced of the truth of the doctrine, by listening to our conversation, and was filled with great joy at the idea.—Several religious men who were on a journey, lodged at the house while I was there, got a hint of the matter, and wished to hear all that I could say in defence of it; I accordingly gave them some of the principal arguments in its favor, and obviated some of the most capital objections that could be brought against it; and I afterwards overheard them wishing that they had not been so curious as to have inquired so far into the subject, for they could not resist the arguments although they seemed resolved to treat the sentiments as an error.

In this state of mind, half a convert to the doctrine of the *Restoration*, I arrived in the city of Philadelphia, on the 7th of October, 1780. I intended to have left the city

in a few days, and to have gone on towards South-Carolina, but the Baptist Church being destitute of a minister, they invited me to stop and preach with them, to which I was at length persuaded, and for some time I was much followed, and there were great additions to the church. The congregations increased in such a manner, especially on Sunday evenings, that our place of worship, though large, would by no means contain them; at length leave was asked for me to preach in the church of St. Paul, in that city, which was granted. This was one of the largest houses of worship in Philadelphia, and equal in bigness to most of the churches in London. I think I preached there about eighteen sermons, and generally to very crowded audiences, frequently more than could possibly get into the house; most of the clergy of every denomination in the city, heard me there, and many thousands of different people. I am inclined to think, that I never preached to so many before nor since as I did sometimes in that house, and with almost universal approbation. But now the time of my trouble and casting down came on, and thus it was.

Soon after I arrived in that city I had enquired of some friend for *The Everlasting Gospel*, which I could not light on for some time, but they lent me Mr. Stonehouse's book upon the *Restitution of all Things*, which I had never seen, nor heard of before; this very learned work I read with great care, and his reasoning, arguments, and scripture proof seemed to me entirely satisfactory.*

*Sir George Stonehouse was born in Darnford, England, and was educated at Oxford. He belonged to a society at Oxford called the *Holy Club*, of which John Wesley was President. Whitfield, Charles Wesley and James Hervey were also members. In this club the Restoration was frequently debated. Stonehouse took the affirmative of the question. He was eminently proficient in the Syriac language, of

The friends who procured me the works of Mr. Stonehouse, were concerned at my having an inclination to read any thing upon the subject ; nevertheless, though there were several of them with whom I conversed pretty freely upon the matter, and who knew of my reading Mr. Stonehouse's works, yet they behaved in so friendly a manner towards me, that they never mentioned a word of it to any, until by other means it came to be known and talked of.

In the house where I lodged, when I first came to the city, I had, in the freedom of conversation, and with some appearance of joy, expressed myself in general terms upon the subject, but always in the exact words of Scripture, or in such a manner as this, viz:—That I could not help hoping that God would finally bring *every knee to bow* and *every tongue to swear* ; and that *at the name of Jesus every knee should bow, of things in heaven, and things in earth ; and things under the earth ; and that every tongue should confess JESUS CHRIST to be Lord to the glory of God the Father.* And that I hoped, *that in the dispensation of the fulness of times, he might gather together in one all things in CHRIST, both which are in heaven, and which are on earth, &c.*

Such passages as these I mentioned in this manner, hoping that they would be fulfilled. The people of the house seemed surprised, and asked me if I believed so ; I answered, “ That sometimes I could not help hoping that it might be so.” I could hardly have imagined among friends that

which he wrote a grammar. He supposes our Saviour delivered his discourses in that language. His first and largest work entitled “ Universal Restitution a Scripture Doctrine,” was published in 1761. He also wrote several other works in defence of this sentiment.

any danger could have arisen from my expressing a hope that the Scriptures were true.

However these false friends told a minister, whom for a number of years I had esteemed as my best and most intimate friend, that I was turned heretic, and believed in the doctrine of the *Universal Restoration*, and desired him to convince me. Some time after he met with me in the street, and in a very abrupt manner told me, that he had wanted to see me for some time, that he might give me a piece of his mind; that he had been informed by such a person, that I was inclined to the doctrine of the *Universal Restoration*, and then, instead of using any argument to convince me, or taking any method for my recovery, added this *laconic speech*, "If you embrace this sentiment, I shall no longer own you for a brother." And he has hitherto been as good as his word, having never written nor spoken to me from that day to this, and when I have since offered to shake hands with him, he refused; and yet he was one whom I esteemed above any other on earth, as a hearty, sincere, long-trying, and faithful friend. If my intimate friend treated me in such a manner, what had I not to expect from my open and avowed enemies?

I now foresaw the storm, and I determined to prepare for it, not by denying what I had said, but by examining and determining for myself, whether the sentiment was according to scripture or not. If I found that it was not, I was determined to retract, but if it was, to hold it fast, let the consequences be what they might. I had now no time to lose. I expected in a short time to be called to an account, and examined respecting this doctrine, and obliged either to *defend or deny it*; I was already too well persuaded that it was true, to do the latter without hesitation, and

yet not sufficiently for the former. For this purpose, I shut myself up chiefly in my chamber, read the Scriptures, and prayed to God to lead me into all truth, and not suffer me to embrace any error; and I think that with an upright mind, I laid myself open to believe whatever the Lord had revealed. It would be too long to tell all the teachings I had on this head; let it suffice, in short, to say, that I became so well persuaded of the truth of the *Universal Restoration*, that I was determined never to deny it, let it cost ever so much, though all my numerous friends should forsake me, as I expected they would, and though I should be driven from men, and obliged to dwell in caves or dens of the earth, and feed on wild roots and vegetables, and suffer the loss of all things, friends, wealth, fame, health, character, and even life itself. The truth appeared to me more valuable than all things, and as I had found it, I was determined never to part with it, let what would be offered in exchange.

I had now formed my resolution, and was determined how to act when the trial came. Hitherto I said nothing about the *Restoration* in public, and little in private; but I preached up the death of Christ, and salvation for mankind through him, without restriction. This free manner of preaching gave offence to some, who came to hear me no more. On the evening of the 22d of January, 1781, a number of the members of the church, who had heard that I held the doctrine of the *Restoration*, met me at a friend's house, to ask me the question, Whether I did or not? I acknowledged that I did, but did not wish to trouble any body with my sentiments. They desired me neither to preach them in public, nor to converse of them in private. I told them that if they would prevent people

from asking me, I would say nothing upon the matter ; but if people asked me concerning my sentiments, I could not deny them, and if they wished to know the reasons, I must inform them. And thus the matter was to rest ; but some that were present wished to know the foundation of my sentiments, others opposed it, not wishing to hear any thing in its favor. At length it was agreed that I might read the passages of the Scripture upon which I judged the doctrine of the *Restoration* to be founded, but must not add a single word of explanation on my part, and on their parts they were not to ask any questions, or make the least opposition ; for if they did, I insisted upon the liberty of defending.

Accordingly I took the Bible, and read many passages in the Old and New Testaments, which I judged to contain the doctrine ; and the very reading of them convinced several of the company of the truth of the *Restoration*. There was nothing farther took place at that time : We parted with mutual agreement ; I was not to preach it in the pulpit, nor to introduce it in conversation, but I would not be obliged to deny it, when asked, nor to refuse to vindicate it, if opposed ; and on their parts they were not to speak of it to my prejudice, but to endeavor as much as possible, to keep the matter close, and so we parted.—But notwithstanding all the pains that could be taken, the matter got abroad, and several came to discourse with me on my principles, to whom I gave such reasons as I was able for what I believed. A little after this time, I met with another copy of the *The Everlasting Gospel*, which I then read through with attention for the first time, and found much satisfaction ; the arguments and Scripture proofs therein contained, seemed to me sufficient to convince all that would read with candor and attention.

I still continued to act only on the defensive, not preaching upon the subject, nor going about to private houses to make interest in my favor, but if any came to me and wished me to discourse upon it, I would not refuse ; and thus a number were convinced of its truth, while others violently opposed it. And thus matters continued until the latter end of March. Having heard that the German Baptists in Germantown, about 8 miles from Philadelphia, held the doctrine of the *Restoration*, I had appointed to spend the first Sunday in April with them ; and this engagement had been made sometime : Just as I was ready to go out of the city on Saturday, I found that some of the members of the Church had privately sent into the country, and collected a number of the ablest ministers, who were arrived in the city on purpose to debate. I gave them the liberty of my pulpit as they pleased for the next day, and went out of the city to go to Germantown : and took that opportunity to go and visit that ancient, venerable, and excellent man, Dr. *George De Benneville*, who received me in the most kind, open and friendly manner ; and his conversation was most highly edifying to me. Afterwards I went to Germantown, and lodged there all night, ready to preach the next day. As soon as my enemies in Philadelphia found that I was gone out of the city, they spread a report that I had fled to avoid an interview with these ministers who had come on purpose to convince me. Nothing could have been more false, than such a report, for I had been engaged to go to Germantown, on that day, for several weeks beforehand : I knew nothing of these ministers being sent for until they came to town ; and I had no fear but I should be able, by God's assistance, to defend the cause before them ; and besides I had appointed to return on Monday,

and did return accordingly. The whole church met, both my friends and my opposers, and these ministers met with them. I was called to attend a funeral at that time, and was at the house of mourning, when a messenger was sent in haste, to desire my immediate attendance at the meeting without any delay. I found that those who were my enemies in the assembly, had been greatly vaunting over my friends, because I was not present. They said I had absconded merely to avoid a debate, in which I was sure to be confuted, as here was an opportunity that might never present itself again;—and seven wise, able, and learned ministers had assembled on purpose to dispute with me, but that I had gone, and left my adherents in the lurch, from a consciousness that I was not able to defend my cause;—with abundance more to the same purpose. My friends, on the other hand, told them, that I was afraid of nothing but sin, and that they doubted not of my being able and willing to dispute with any one of the gentlemen, or all of them, one by one, if they chose it. O, no; they replied, they knew better than that, I was gone out of the way on purpose, where I could not be found. My friends told them, that if there was a vote past in the assembly that I should dispute with any one, they would engage that I would be among them in a few minutes. It was accordingly unanimously voted, that I should dispute with the *Rev. Mr. Boggs*, upon my sentiments, in the presence of these ministers, and of the whole assembly. But when in a few minutes I came in, and took my place, what different countenances appeared in the congregation? All my friends were highly pleased, and the others were as much confounded and disappointed, at seeing me come in so cheerfully and quickly, after they made themselves so sure, that

I would not come. But surely, I might have been looked upon with pity ; alone to answer for myself, no one to support me ; while my antagonists were seven of the ablest ministers that could be obtained.

I felt, however, that inward composure, from a consciousness of having acted uprightly and sincerely in the whole affair, that even caused my countenance to appear easy and cheerful.

The vote was then publicly read, and I stood up, and declared my readiness to comply with what was required. The worthy gentleman who was chosen to dispute with me, then rose up, and said these words, " I am not prepared to dispute with *Mr. Winchester*, I have heard that he says that it would take six weeks to canvass all the arguments fairly on both sides ; and I suppose he has been studying upon the subject for a week or more, and I have not studied it at all ; and therefore I must beg to be excused."

When I found that he, and all the rest wholly declined disputing with me, I begged liberty to speak for two hours upon my sentiments, and lay them fairly open, and the ground upon which I maintained them. But this was denied me ; I then desired them to give me one hour for this purpose ; but this was also refused. One of the ministers got up, and said, that their business was not debate with me but to ask me whether I believed the *Restoration* of bad men and angels finally, to a state of holiness and happiness, &c.

But if they did not come to dispute with me, why was the vote passed by their party, as well as by my friends, that I should dispute with them ? This speaks for itself. The ministers insisted upon putting the question to me, do you believe the doctrine of the *Universal Restoration* ?

My friends objected to my answering the question, unless I might be allowed to vindicate my sentiments. But I said, that I did not fear any use that could be made of my words; that I had always freely confessed what my thoughts were when asked; and, therefore, told them, that I did heartily believe the *General Restoration*, and was willing to defend it. The gentleman that was chosen to dispute with me, then asked me, whether I thought it strange, considering my change of sentiments, that there should be such a noise and uproar made upon the occasion, &c. I told him that I did not think it strange at all; and gave him a little history of the affair, and how the matter came abroad, through the treachery of some whom I had esteemed as my friends; that when I mentioned it to them I was not fully persuaded of it myself, and perhaps never might have been, if I had not been opposed and threatened; that I never had intended to trouble the people with my sentiments, but was willing to live and die with them, if they could bear with me; but that I could not use so much deceit, as to deny what I believed, when asked by any one; that I never had yet done so, and by the grace of God never would, let the consequences be what they might. What I said was in the presence of all my accusers, and none of them could contradict me, nor had aught to lay to my charge, except in this matter of the gospel of my Saviour. My discourse took such an effect upon him, that he then publicly declared, that my behaviour in the whole affair had been as became a *man* and a *Christian*, and that no one could accuse me of any improper conduct. I stood some time, and as none appeared to have any thing farther to say to me, I took my leave and went out. He accompanied me to the door, and told me that he would write to me upon the subject; but

whatever was the reason, he never did, nor have we spoken together since.

The ministers then advised the people to get another minister ; but my friends being numerous, insisted it should be fairly determined by the subscribers at large ; but this the other party would not agree to. Several very fair offers were made by my friends to them, but they refused them all ; and finally, by force they kept us out of the house, and deprived us of our part of the property, which was at last confirmed to them by law, though I think unjustly, as we were the majority at first ; but they took uncommon pains in carrying about a *protest* against me to every member of the church, both in the city and in the country, and threatening all with excommunication who would not sign it ; by which some were intimidated, and by these and other means they strengthened their party. But on the other hand, I took no pains, either to proselyte people to believe my sentiments or to make my party strong. But I believe near an hundred of the members suffered themselves to be excommunicated rather than sign the *protest* against me, and the doctrine that I preached. When we were deprived of our house of worship, the *Trustees* of the *University* gave us the liberty of their Hall ; where we worshipped God for about four years, until we purchased a place for ourselves. But to return. After this meeting of the ministers, the whole affair was open, and I found myself obliged to vindicate the doctrine which they had condemned unheard, not only in private but in the pulpit. Accordingly, on the 22d day of April, I preached a sermon on Gen. iii. 15, in which I openly asserted the doctrine of the *Final* and *Universal Restoration* of all fallen intelligences. This was published by particular desire, with a list of the plaines_t

scripture passages in favor of the doctrine ; and a number of the most common and principal objections fairly stated, and answered. This was my first appearance in the world as a *prose* writer, which was what I never expected to be, and probably should never have been but for this occasion ; still less a writer of controversy, to which I had naturally a great aversion.*

After I had preached this sermon, I had the *Chevalier Ramsay's Philosophical Principles of Natural and Revealed Religion* put into my hands ; I read the same with great pleasure and advantage, and I must acknowledge it to be a work of great merit, and I have reason to bless God that ever I had an opportunity of reading it. I can heartily recommend it, as one of the best works in our language ;

* The title of this sermon is, "The seed of the Woman bruising the Serpent's Head." It was published at the request of the author's friends. It is a dispassionate discussion of the original nature of man, "created in the image of God"—his fall—and the process of recovery, eventuating in the restoration of all to holiness. In conclusion he lays down the following propositions as the foundation upon which the sentiment rests, and "which must be proved to be false before it can be overthrown."

"I. God is love, essentially and communicatively, and loves all the Beings he hath made, considered as his creatures, and is constantly seeking to do them good.

"II. God's design in creating intelligent Beings, was to make them happy in the knowledge and love of his glorious perfections.

"III. God's absolute ultimate designs cannot be eternally frustrated.

"IV. Christ died for all ; and died not in vain.

"V. Christ came to destroy the evil Principle, or Sin out of the Universe, which he will finally effect ; and then misery shall be no more.

"Here are the merits of the cause. These propositions are some of them self-evident, and the others admit of the fullest demonstration or scripture proof. Till these Foundation Principles are overthrown, all attempts against the doctrine are vain. Glory to God in the highest, we believe the time will come when Christ "shall see the travail of his soul and be satisfied"—when the Serpent's Head shall be bruised—all things put under the feet of the Redeemer—and finally the kingdom delivered up to the Father "that God may be all in all"—"for of him, and through him, and to him, are all things ; to whom be glory forever. Amen."

and I must say, that in most things I fully agree with that very intelligent author.’’*

The defection of such a man as Mr. Winchester was an occurrence of no ordinary character, and it is not surprising that the denomination from which he came out should sensibly feel the loss. It is deeply to be regreted however, that his former brethren manifested a spirit of unkindness and detraction in consequence of this change in his religious views. Mr. W. was a sincere inquirer after truth. He investigated the doctrine of the Restoration with a prayerful heart. He became convinced that it was a scripture sentiment. Like an honest man, he received it as such. This was his privilege. This gospel liberty guaranteed. But why denounce him with unmeasured severity because he could not resist the convictions of truth? Was it kind to attempt to undermine his character by false and groundless imputations? Was it the spirit of Christ to say, “If you embrace this sentiment, I shall no longer own you for a brother?” While the heart is pained to contemplate this frame of mind, it is rejoiced in the prospective vision of a happier era. The time is near, it is believed, when christians will better appreciate each other’s sentiments, when they will bring them to the test of the Bible, in the spirit of love—when those who concur in the scripture doctrines of repentance, faith, regeneration, future accountability and fu-

* Chevalier Andrew Michael Ramsey was a native of Scotland. He was born at Ayr. June 9, 1686, and was educated at Edinburg. In 1710 he went to France, and formed an acquaintance and lasting friendship with Archbishop Fenelon. While there, he became tutor of the Duke of Chateau Thieny, and the Prince of Turenne. In 1730 the University of Oxford conferred upon him a doctor’s degree. He died at St Germain-en lair May 6, 1743, aged 57. Besides the work here mentioned by Mr. W. he advocated the Restoration in another entitled “The Travels of Cyrus.”

ture retribution, will exercise that charity which thinketh no evil; and in their religious intercourse be still more influenced by the great law of the gospel they profess. But to return.

In the "History of the Philadelphia Baptist Association," written by Rev. J. H. Jones, and published in 1832, in a weekly journal, entitled "*The World*," we find a brief account of Mr. Winchester's connexion and troubles with the Baptist Society in that city. An abstract of it is here presented, as in some respect more minute than the account furnished by Mr. W. and as corroborating our remarks upon his popularity. Mr. Jones dates Mr. W's. arrival in Philadelphia in August, instead of October—an error of no material consequence.

"In the month of August, 1780, Elhanan Winchester arrived in Philadelphia. His manner of preaching was popular, his address very fascinating, and his appearance dignified and commanding. Many of the church were anxious that he should be immediately invited to preach to them for one year. In the ensuing October he was invited to supply until October, 1781. In the following March it was mentioned at Church Meeting, that Mr. Winchester held the Restoration of "bad men and angels." Much debating ensued; and finding nothing satisfactory could be done, the following protest was entered on record, and signed by those who wished to preserve the orthodox faith.

"Whereas the doctrine of Universal Restoration of bad men and angels, in the fullest extent, has for a considerable time privately, and of late more publicly, been introduced among us, by some of the members, to the great disgrace and confusion of our Church, and wounding the hearts of many of the brethren, the said doctrine being con-

trary to the Bible, and the Confession of Faith ; we, whose names are underwritten, do, in the most solemn manner, from our real conviction of duty, *protest* against the *same*, as a most dangerous heresy. *

“The above protest was signed by about eighty members. On a question of appointing a committee to inform Mr. Winchester that the church would not admit him to officiate in their pulpit, it was decided by a majority of nearly two to one, that such a committee should not be appointed. The minority, however, appointed a committee from their own number for that purpose. The committee addressed a note to Mr. Winchester, requesting him to decline preaching in the meeting house. A letter was also directed to be written to the Rev. Samuel Jones, requesting him to supply the pulpit. The letter to Mr. Winchester, at a subsequent meeting, was returned, unopened ; and Mr. Jones was not invited to preach, as the house had been broken open, and was occupied by Mr. Winchester. A committee was appointed to confer with the majority, and endeavour to remove all existing difficulties. This committee invited Messrs. Oliver Hart, Samuel Jones, Wm. Vanhorn, and John Boggs, as a council to advise them. At the church meeting in April, the majority opposed the council giving their attendance. Much debate arose concerning the propriety of calling the majority or the minority the church. The adherents of Mr. Winchester contended, that as they were the *majority*, they were undoubtedly the *church* ; and that it was contrary to the principles of

* The worthy brethren in the present instance had probably forgotten the confession of the great apostle to the Gentiles, “that after the way which they call heresy, so worship I the God of my fathers, *believing all things* which are written in the law and the prophets.”

Baptist church government, for a *minority* to attempt to defeat the expressed will of the majority ; and that the majority were independent, and required no advice, no council, no foreign aid, to adjust their differences. The minority contended that they were the church because they adhered to every article of their confession of faith, and that the majority had abjured the confession of faith.

“ All this was unavailing ; it was now almost unsafe “to come within the wind of such commotion.” The litigating parties separated ; the one party occupied the lower floor, the other ascended into the gallery. After much consultation, it was agreed that the parties should meet the council the next day, and hear their opinion. The parties met in the presence of the council, and after all were heard, the council gave the following opinion, viz : “ That those of said church who imbibed the doctrine of *Universal Restoration*, have departed from the Baptist Society : that those who protested against said errors, are the Baptist church of Philadelphia.”

“ The opinion was opposed by the representatives of the majority, as was also a proposition to refer the whole matter to sister churches of the Association.

“ The conference broke up without agreeing on any point in dispute. Subsequently the minority proposed to refer the matter to any number of members of the churches of the Philadelphia Association, each party choosing an equal number ; or, provided they would leave it to any number of ministers of the Association, the majority might choose the whole.* The foregoing propositions were re-

* The minority were perfectly safe in making this proposition, as they very well knew that all the clergymen of the Association were

jected by the majority. Col. Miles was therefore instructed to declare to the majority in a solemn and formal manner, "that they are not of us;" and further to inform the majority that the minority will hereafter consider themselves the church, and act accordingly. At this meeting, which was the last ever held by the parties, jointly, much debating ensued on the doctrine of Universal Restoration;—and at this very day, we cannot but admire the zeal, and polemic skill and acumen, displayed on both sides."

It is pleasant to observe, that through all the excitement produced by Mr. Winchester's avowal of the Restoration, both himself and his friends conducted with propriety that extorted praise even from the opposers of their faith. When a separation of the church became inevitable, the adherents of Mr. Winchester, as before stated, were the majority. Upon the principle that the majority shall govern, it was in their power to have excluded the *minority* and kept possession of the meeting house. Of this power, they manifested no desire to avail themselves. But guided by the dictates of the religion they professed, they immediately "proposed to have the property valued, and either party take it at its value." And here says Mr. Jones, "I cannot but commend the *justice and magnanimity* of the majority. They were in possession of property, much of which belonged to them, nor had it in their power to do much for the weal of Zion, yet they had some conscience." For reasons not explained, this fair and honorable proposition was not accepted.

opposed to Mr. Winchester and his friends, and as a party interested would give a verdict unfavorable to the majority. It was proper therefore that the proposition should be rejected. The spirit of impartiality would have suggested a reference to persons not connected with either party.

“It was further proposed by the *majority* that the place of worship should be *alternately* occupied by both parties. The church did not accept either proposal—justly concluding that they could not see wheat and tares sown in the same field.* This final conference was adjourned, Col. Miles, as the organ of the church, declaring that they could not hereafter meet them as brethren of the same faith and gospel order. The *minority*, acting in church capacity, met the ensuing day, *excluded* the *majority*, and appointed a committee to wait upon Mr. Winchester, pay him the amount due him, and inform him his services were no longer needed. The committee subsequently reported that they had tendered Mr. Winchester the money, that he declined receiving it with such conditions being attached to it as not preaching again in the pulpit.”

The minority were determined to have the whole control of the house, and acting perseveringly in reference to that purpose, they finally succeeded in obtaining it.—The majority commenced a suit to regain the property. “The trial produced much excitement in the city of brotherly love. Witnesses were called in from various quarters to prove what were the received doctrines of the Baptist community. Councillors learned in the law, and skilled in polemic casuistry were in attendance.” After a trial of several days, Mr. Winchester’s friends were non-suited.

* The majority could have drawn the same conclusion, with equal propriety, and by their *legal* right, have dispossessed the minority of the house at once. They preferred, however, a friendly compromise, on christian principles,

CHAPTER IV.

The outcasts comforted—established in a new place of worship—Mr. W. receives the support of Drs. Rush and Redman—notice of Mr. Clarke and Dr. Priestly—the Restoration an antidote for Infidelity.

“Arm’d with the sword of Jesse’s youthful son,
Engag’d with ardor in the freedom won.”

ON the 4th January, 1782, Mr. Winchester delivered a discourse to his ejected brethren, in the Hall of Pennsylvania University, appropriate to their circumstances, from Isaiah lxvi. 5, “*Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name’s sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.*” This was soon after published, and entitled “*The Outcasts Comforted.*” The year following, it was re-printed in London by Rev. Richard Clarke. *

* Mr. Clarke was a Restorationist. “For nearly fifty years (says the London Univ. Theo. Mag.) he maintained both by preaching and writing, the doctrine of Universal Restoration.” He was a clergyman of the Episcopal Church, and was ordained Priest by the Bishop of Bangor, in 1750. He came to America soon after, and in Feb. 1754, was chosen rector of St. Philip’s Church, in Charleston, S. C. This office he sustained five years, when he resigned and returned to England. He was a popular preacher, and an amiable, exemplary and benevolent man. “He was more known as a theologian (says Ramsay) beyond the limits of America, than any other inhabitant of Carolina. He was admired as a preacher both in Charleston and in London. His eloquence captivated persons of taste; his serious preaching and personal piety procured for him the love and esteem of all good men. When he preached the church was crowded, and the effects of it were visible in the reformed lives of many of his hearers, and the increased number of serious communicants.”

A peculiar interest attaches to this discourse from the circumstances which called it forth. The publication is rare, and we here subjoin a few extracts with which the reader will be gratified.

“The nearer beings are to God, the more humble they are ; and the farther from him, the prouder.....Pride is the image of Satan; humility, the image of Christ....Those who tremble at the word of the Lord—feel the power of it in their hearts. They believe every word of God is true, and shall have its proper accomplishment. They fear to deny with their mouth what they believe in their heart, even though the confession should expose them to the scorn and derision of their acquaintance. They endeavor to be conformed both in conduct and temper to the will of God made known to them ; and to obey God rather than men....We are assured in the sacred pages, that reproach and persecution must infallibly be every christian’s lot....The Apostles of Christ experienced these things, and taught all christians to expect the same....Marvel not, my brethren, if the world hate you. What Paul said concerning Ishmael the mocker, remains still as true as ever : “But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now.” Gal. iv. 29. From the world we are taught to expect persecution ; but our text says, Your brethren that hated you, and cast you out for my name’s sake, said, Let the Lord be glorified.”

“I have often considered with astonishment, that two ministers shall preach, and prove what they say from the Scriptures, and neither of them shall be looked upon as holding damnable heresy ; and yet we shall be looked upon as the worst of heretics by both of them, and their people, for believing only what both of them put together have as-

served. One will say, God loves all his creatures without exception ; that he is good unto all, and that his tender mercies are over all his works : the other will maintain that all the objects of his love must finally come to the enjoyment of himself ; and that his mercy endureth forever, and cannot fail. We heartily believe both these testimonies. One will assert that Christ died for all, tasted death for every one ; the other, that Christ shall see of the travail of his soul, and shall be satisfied, and that all for whom his blood was shed, shall be cleansed thereby. All this we steadfastly believe. One will declare that God willeth that all shall be saved, and come to the knowledge of the truth ; the other, that whatever God willeth, must be accomplished at last.—None can say with truth, that we deny either of these assertions. One will say that God first purposed all his creatures to praise and glorify his name to all eternity, and to be happy in the enjoyment of himself ; the other will declare, that the purposes of God must stand ; that with God there is no variableness, nor shadow of turning ; that he is of one mind, and that none can turn him ; and what his soul desireth, that he doeth. We freely consent to the truth of all this. One will say that God would save all if he could, that his will is good towards all ; the other will assert, that he is infinitely able to do all that he pleases, and that he could bring all to himself if he would. And do we not as fully believe both these positions, as we do our own existence ? One will declare, that the blood of Jesus was freely shed for all ; the other, that his blood is infinitely sufficient to cleanse and purify all. This is what we believe.

“ One will say, with the scripture, that all are given to Christ ; the other, in conformity to the same sacred writ-

ings, will maintain that all that the Father giveth him, shall come to him ; that he will give eternal life to as many as the Father has given him. This is our belief. We believe the truth of both these positions. None will come to Christ but those whom the Father giveth him ; and he hath given him all things without exception. Thus we see that our belief is in fact the belief of all the Christian world put together, and instead of increasing the divided churches, it tends to unite them all in one, as it allows the truth in a measure among all."

" But our belief respecting the restoration of all things, is not only founded upon the plainest letter of scripture, but is exactly according to the experience of every christian. For let me ask any who was ever made to experience the love of God shed abroad in their hearts by the Holy Ghost, these questions : Did you not at that time see and feel yourselves the vilest of sinners, even the most stubborn and rebellious of the human race ? Did you not view the love of God infinitely full, free, unmerited and unreserved ? Did you not behold in Christ an infinite fulness, sufficiency and willingness to save all ? Did you not earnestly long that all might come and partake of his grace ? If you had as much power as good will, would you not have brought a'l to bow to the sceptre of grace, and be reconciled to their God through Jesus Christ ? Did you not feel a disposition to pray for all men, that they might be saved ? To these questions, all new-born souls who have tasted of love divine, would answer in the affirmative, if not led aside by some system."

" Now let me inquire, from whence do these views and desires come ? Certainly from the ocean of a'l goodness. Can a small drop be larger than the unfathomed abyss of love ? Have you more compassion towards your fellow

creatures, than their creator, to whom they are all nearer than children to their parents? Would you bring all to submit to God and be happy, if you could? And will not he to whom nothing he pleases to do is impossible, bring all his creatures to be reconciled to himself? Has he taught us to love all that they might be saved? And will he never hear and answer those prayers offered in the name of Christ agreeable to his will? Has he taught us to do good to all? And will he not much more do good to all? Has he taught us to love all, even our worst enemies? And does he not love all himself? Has he taught us to pray for all that they might be saved? And will he never hear and answer those prayers offered in the name of Christ agreeably to his will? Has he taught us to do good to all? And will he not much more do good to all? Has he taught us to be more perfect than himself? Has he provided so much for the bodies of all, and nothing for the souls of most of his creatures? Will he suffer his gracious designs to be frustrated, and thereby lose his labor? But above all, will he suffer his words, his promises, his oaths, to be made null, void and of none effect? God forbid. "God is not man, that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? Or hath he spoken and shall he not make it good?" * "And also the strength (or eternity) of Israel will not lie nor repent; for he is not man that he should repent." † "For the gifts and calling of God are without repentance." ‡

"Now if we attend to the plain letter of the Scripture, we shall find that God hath declared that he will make all things new; that he will gather together in Christ all things

* Numbers xix. 23. † Sam. xv. 29. ‡ Rom. xi. 29.

both in heaven and on earth ; even in him, who having made peace through the blood of his cross, shall have that great honor to reconcile all things to God, both which are in Heaven and on earth ; yea, he hath sworn by himself, that to him every knee shall bow, every tongue shall swear.*

Then when all things shall be made new, gathered together in Christ, reconciled to God, brought to bow the knee and swear to him, shall be fulfilled that glorious passage, Rev. v. 13: “ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory and power, be unto him that setteth upon the throne, and unto the Lamb for ever and ever.” O what a glorious day will that be ! The distant thought of which fills us with great joy and satisfaction. If there is joy in heaven over one sinner that repenteth, what unknown, what inconceivable joy shall there be when all that have sinned against their creator, shall repent, acknowledge him to be wholly just, and themselves entirely to blame, fall at his feet, and swear allegiance to their righteous sovereign, never more to rebel against him.

“ But could we believe that sin and misery should endure to all eternity—that the blessed God, worthy of all praise, from all intelligent beings, should be hated by vast numbers of the beings he hath made capable of loving and serving him, and that to all endless duration, we should be filled with the greatest sorrow imaginable. For if now, when we see poor miserable wretches, under the power and government of Satan, profaning and blaspheming the name of God, it fills our hearts with grief inexpressible ;

* Rev. xxi. 5. Eph. i. 10. Col. i. 20. Isa. xlii. 23,

how inconceivable would be our distress, if we could be made to believe that they must, to all endless duration, continue in blasphemy and despair. But glory to God in the highest, we believe that the wisdom, power, and goodness of the ever-adorable JEHOVAH, shall shine most glorious in the entire destruction of all evil, and the total subjection, and complete restoration of all his creatures. *We believe and therefore we speak.* Great is our joy ; though we are despised, rejected, and treated with contempt by many for the gospel's sake, which we believe, yet we would not part with the satisfaction we find therein for all the glories of the world, and the applause of all mankind.

“ Many say, ‘ what need have we to care about what become of others? If we are happy ourselves, that is all we need to seek after, or be concerned about.’ This language well enough becomes those that have a religion founded in selfishness, or those who have narrow notions and ideas of God’s love, supposing it to be confined to them and their party ; but it is as opposite to the true spirit of christianity, and the language of those who dwell in love, and dwell in God, as darkness is to light, evil to good, satan to Christ. The spirit of Jesus teaches us to fulfil the royal law, *Thou shalt love thy neighbour as thyself.*—Christianity leads us to seek the salvation and happiness of all ; and certainly then to rejoice in the welfare of all ; and he that is not willing that God should bring all to love, praise, and enjoy him ; nay, who would not wish, at least, that the doctrine of the Restoration might be true, discovers a temper very different from Christ, who died that sinners might be restored—from Moses, who begged the Lord to pardon Israel’s sins ; and if not to blot him out of his book—and from Paul, who could wish himself accursed from Christ, for his brethren

and kinsmen according to the flesh.* The nature of grace leads us to desire the happiness of all our fellow creatures. This is known to all experienced christians ; and I suppose that the joy in heaven will continue increasing, as the divine work goes on, till every rational creature in the universe shall be brought willing to submit to Jesus, and be made happy in his love. This is our belief, for which we have suffered reproach and censure from our brethren.—We have experienced what it is to be hated and cast out by our brethren for the name of the Lord, for the sake of the dear Saviour, and the testimony that we hold. We have searched the scriptures for ourselves. The belief of them that we have, has not been taught us by tradition, education, or the will of man ; but as we trust, by the spirit of the living God. Since it has pleased the Lord to confirm us in this truth as it is in Jesus, we have reason to rejoice in being persecuted for his sake.—“ But he shall appear to your joy, and they shall be ashamed.” Blessed be God, he does not despise the outcasts ; he forsakes not those who tremble at his word, even though they are rejected by their brethren. God is never nearer to his children, than when they are amidst the furnace of affliction. “ But he shall appear to your joy.” O my brethren, have we not abundant reason to believe that God will appear to our joy ? Has he not manifested himself already to our hearts ? Do we not feel his presence with us ? He has already discovered to us more of the beauty of religion than we formerly knew : more of the nature and necessity of that saving change, without which none can enter into the kingdom of heaven. These discoveries give us great

* Exodus xxxii. 32. Rom. ix, 3.

comfort, and an earsest desire to be perfectly conformed to that Divine Being, who hath thus far appeared to our joy and satisfaction. *He is the Lord who builds up Jerusalem ; he gathereth together the outcasts of Israel ;** and the accomplishment of the latter clause is necessary to the former."

The discourse concludes with the following address.

" *My dear brethren and sisters,* You have been highly favored of the Lord not only in having long experienced the truth in your hearts, but in being called to stand as witnesses of the everlasting, universal, restoring love and power of our dear Saviour. You have already suffered much from your brethren, and have been rejected by them. Thanks to the providence of God, we live in a country where we are allowed to worship according to our own consciences, and none can hinder us. But though we may not expect to meet with imprisonment, banishment, confiscation of goods, or death at present ; yet we may expect, as we have already experienced, what the Apostle calls "cruel workings," reproaches, revilings, &c. Arm yourselves therefore, continually with humility, meekness, universal benevolence, and unfeigned resignation to the will of God : and then you will not only be able to bear all that the malice of men can cast upon you with patience, but will be able to repay them all with loving kindness.

" You must expect that the adversary of mankind will try his utmost to draw you from the truth. He is loath to have it known in the world that he is a conquered potentate, and that his kingdom must one day be entirely destroyed : and as he has for a long time kept the doctrine of

* Psalm cxlvii. 2.

the final restoration of all things hid and covered, so you may expect that he will greatly rage against it now that it begins again to appear. But fear not my brethren, the cause is God's and not ours. Let us commit ourselves into his hands who is able to keep us from falling, and to give us the victory over the powers of darkness through the blood of the Lamb, and word of our testimony. Finally, as our religion calls us to the greatest purity and holiness imaginable, even to be clothed with the image and nature of Christ, let us endeavor to enter into the spirit of the gospel continually, that we may grow more and more into the likeness of the Saviour, that when he shall appear, we may rejoice in his coming, and not be ashamed."

Among Mr. Winchester's warm and devoted friends in Philadelphia, may be mentioned the celebrated Dr. BENJAMIN RUSH, father of the Hon. Richard Rush, late Secretary of the Treasury of the United States, and his medical preceptor Dr. JOHN REDMAN. Both were enamoured of Mr. W's. writings, and the latter, upon the appearance of the Lectures on the Prophecies, bestowed upon him the complimentary epithet of "our Theological Newton." Dr. Redman was first President of the college of Physicians in Philadelphia. He was born in that city, 1722, where he studied and practised medicine. He went to Bermuda, and resided there several years. He afterwards visited Europe, and spent some time in Edinburgh, Paris and Leyden, perfecting himself in the science of medicine. He returned to America, settled in his native city, and became greatly distinguished. He was eminent for piety and benevolence. He died March 19th, 1808, in the 85th year of his age.

After his public avowal of the Restoration, Mr. Winchester held frequent conversations with his friends both at home and on journies, touching his distinguishing sentiment.— These were happily instrumental in disarming prejudice, and allaying asperity of feeling induced by misapprehension, as well as in instructing many inquiring minds into a more perfect knowledge of divine truth. The following anecdote, related by himself, besides containing an important doctrinal truth, appositely illustrates this influence.

“ I was once on a journey and called in at the house of one of my former good friends. Several religious persons were there ; and after some time, my sentiments came to be spoken of, and they seemed to wonder how I could embrace the opinion that all men, finally, would be saved ! I told them, however many might *preach* against it, that no person under the influence of the Divine Spirit, could *pray* against it ; but on the contrary, we could pray for it in faith, nothing wavering, as God had commanded, and as his spirit naturally inspired ; that no person could pray God *not to save* or restore all mankind, without being shocked at the blasphemy and impiety of such a prayer ; but that our Lord had said, that all things whatsoever we asked in prayer, believing that we should receive, should be granted, let them be things seemingly ever so impossible ; that if we asked any thing according to his will, it should be done ; and that it was his positive and declared will, that all men should be saved (or restored) and come to the knowledge of the truth ; that we were ordered to pray for it in faith, without doubting ; and therefore it was as evident as the nature of things required, that it would be done ; since God had never ordered us to pray for any thing that he was not able and willing to do. This, and much more I said,

and they seemed exceedingly well satisfied ; especially, when I informed them, that it was through the blood of Christ, the blood of the covenant, that the prisoners should be sent forth out of the pit wherein is no water, and that all should be restored through his mediation."

It has been urged against the Restoration, that it does not promote practical piety. Those who have offered this objection could not have been well instructed in the fundamental principles of that sentiment, or they would have at once discovered it to be the only doctrine capable of inspiring the heart with the holiest aspirations of which it is susceptible. To an enlightened mind the citation of a few names of its distinguished advocates and defenders, will be a sufficient answer. The holy walk of an Origen, a Newton, a More, a Zollikoffer, a Petitjierre, a Law, an Oberlin, and a numerous company not necessary here to mention, is a practical commentary upon the system of religion they professed. Mr. Winchester in his third dialogue has treated this subject very happily. An extract is here annexed, as worthy the attention of the serious inquirer.

" 1. Our Lord has commanded us to *love all mankind* ; not our brethren and friends only, but even our greatest enemies ; and all for this purpose, that we may be the children of our Father who is in Heaven, whose love is universal, and whose tender mercies are over all his works : See St. Matth. v. 44, 48. St. Luke, vi. 27, 36. But if God doth not love all himself, Christ hath commanded us to be *more perfect*, in that respect, than our Father who is in Heaven ; which to suppose, is highly absurd. What shall we say to that doctrine that teaches us, that God hates with a perfect hatred, many of those whom he hath commanded us to love as ourselves ?

“Therefore, there is nothing in the doctrine of the Restoration, contrary to the love of our neighbor ; which on the contrary is promoted thereby.

“2. We are commanded to *do good to all men*, as we have opportunity. This is recommended to us by the example of our heavenly Father, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust ; and no person can say, that the belief of this doctrine tends, in the least, to hinder us from doing good to our fellow creatures ; but rather encourages us so to do, from the consideration that God loves them all, and does good to all, and is determined to make them all the subjects of his kingdom at last.

“3. We are commanded to *forgive all men their trespasses*, and to pray, saying, “Forgive us our (debts, or) trespasses, as we forgive (our debtors, or) them that trespass against us ;” St. Matth. vi. 12. St. Luke, xi. 4. And our Lord says, “For, if ye forgive men their trespasses, your heavenly Father will also forgive you : but if ye forgive not men their trespasses, neither will your Father forgive your trespasses ;” St. Matth. vi. 14, 15. See also, xviii. 21, 35. St. Mark, xi. 25, 26. St. Luke, vi. 37.

“Now, is it possible to suppose, with any degree of reason, that our Lord would command us, upon pain of his highest displeasure, to forgive those whom he hated, and determined to punish while he should exist, without having the least desire or design to do them good ? Has he promised us the greatest blessings, if we will forgive all men ; and will he never forgive them ? He that can believe this, let him believe it. However, since forgiving all men is a plain command, which none can deny ; I trust, no one will

venture to say, that believing the final Restoration of all men, at last, will have any tendency to make us break this precept of our Saviour's, upon which he lays so much stress; but, I think the contrary is evident.

“ 4. We are commanded to pray for all men. St. Paul says, “ I exhort, therefore, that, first of all supplications, prayers, intercessions, and giving of thanks, be made for all men ; for this is good and acceptable in the sight of God, our Saviour (or Restorer) who will have all men to be saved (or Restored) and come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man *Christ Jesus* ; who gave himself a ransom for all, to be testified in due time.” This is the great doctrine of the Gospel, the very foundation of Christianity :—“ Whereunto I am ordained a preacher, and an apostle ; (I speak the truth in Christ and lie not) a teacher of the Gentiles in faith and verity.” The apostle not only believed, but taught ; not only taught, but commanded others to teach and preach this great doctrine, of God's being the Saviour, or Restorer of all men. In this he gloried saying, “ This is a faithful saying, and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour (or Restorer) of all men, especially of those that believe. These things command and teach.”

“ Upon this grand foundation, St. Paul recommends prayer to all men ; saying, “ I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting.” 1 Tim. ii. 1, 8. iv. 9, 10, 11.

“ Observe, the apostle recommends prayer for all men ; and wills, that men should pray every where, at all times, and in all places, lifting up holy hands, without wrath and

doubting. How nearly forgiving all men, and praying for all men, stand connected ! and both are plainly and peremptorily recommended by our Lord, who says, “ Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”

“ We are commanded to pray for all men, because it is the will of God that all men should be saved (or Restored) because Christ hath given himself a ransom for all. And we are bid to pray without doubting. O what a world is this ! May we, ought we, to pray, for the salvation of all men, without doubting ? Surely, God would never have commanded us to do this, unless it was his purpose to restore all men, in his own time ; and no man can say, that the belief of the Restoration will prevent our praying for all men.”

“ I need not say much more upon this matter. Our Saviour has said, “ If any man will do his (the Father’s) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” St. John, vii. 17. This is the surest rule ; practice religion ; love, revere, and serve God ; love all men, even your enemies ; do good to all, forgive all, and pray for all ; and then ask, is the doctrine of final Restoration contrary to this manner of life ? If it be, reject it ; for these commands are plain ; and if these principles are inconsistent with the observation of these precepts, then avoid them, as you would death and hell. But, I trust, it has been shown that they have no such tendency ; but the contrary. For instance, does this doctrine tend to make us hate God, and his character ? Does it naturally fill our minds with selfishness, and prevent benevolence from ruling within us ? Does it fill us with pride, and cause

us to look down with contempt upon those that are beneath us in life, and banish humility from our hearts? Does the belief of this, cause our breasts to swell with pale envy, and rancorous malice, at the happiness of others? Does it cause us to burn with hellish rage, fury and madness, against mankind? Does it tend to destroy meekness and increase wrath? If these questions require (either from the nature of things, or from known facts) the answers to be in the affirmative; then I would abhor such a system, and wish it to be universally detested: but, if on the contrary, the candid inquirer must answer in the negative, and say, that the doctrine of the final Restoration does not tend to produce selfishness, envy, pride, or wrath; but, on the contrary, "Glory to God in the highest, and on earth peace, good will towards men;" that it causes benevolence, meekness, humility, forbearance, forgiveness, charity, and all goodness, to abound and increase; then it cannot be a licentious doctrine, and is not to be discarded on that account; for it is a maxim with St. John, that "He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him." 1 John, ii. 10. That is, he cannot receive, hold, maintain, or do, any thing essentially or materially wrong; and, therefore, can give no just occasion of offence. "For all the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself. For he that loveth another, hath fulfilled the law. For this, thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet: and if there be any other commandments, it is briefly comprehended in this saying: Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." Gal. v. 14. Rom. xiii. 8, 9, 10.

“ But it is not only from reasoning, but from facts, that I am able to prove that the belief of the doctrine of the Universal Restoration, does not lead men to sin. The Tunkers, or German Baptists, in Pennsylvania, and the states adjacent, who take the scriptures as their only guide, in matters of faith and practice, have always (as far as I know) received, and universally, at present, hold these sentiments : but such Christians, I have never seen as they are ; so averse are they to all sin, and to many things that other Christians esteem lawful, that they not only refuse to swear, to go to war, &c. but are so afraid of doing any thing contrary to the commands of Christ, that no temptation would prevail upon them even to sue any person at law, for either name, character, estate, or any debt, be it ever so just. They are industrious, sober, temperate, kind, charitable people ; envying not the great, nor despising the mean : They read much, they sing and pray much, they are constant attendants upon the worship of God ; their dwelling houses are all houses of prayer ; they walk in the commandments and ordinances of the Lord blameless, both in public and private. They bring up their children in the nurture and admonition of the Lord. No noise of rudeness, shameless mirth, loud, vain laughter, is heard within their doors. The law of kindness is in their mouths ; no sourness or moroseness, disgraces their religion ; and whatsoever they believe their Saviour commands, they practice without inquiring or regarding what others do.

“ I remember the Rev. Morgan Edwards, formerly minister of the Baptist church in Philadelphia, once said to me, “ God always will have a visible people on earth ; and these are his people at present, above any other in the world.” And in his history of the Baptists in Pennsylvania,

speaking of these people, he says : " General redemption they certainly held, and, withal, general salvation ; which tenets (though wrong) are consistent. In a word, they are meek and pious christians ; and have justly acquired the character of *the harmless Tunkers.*"

The Restoration not only inculcates and enforces the purest morality and piety, but it is the strongest guard of the mind against the insidious attacks of scepticism. The just conceptions it affords of the Divine character and the Purposes of the Divine Administration, are happily adapted to excite in the soul a sentiment of filial reverence and gratitude, and to save it from the contaminating and destructive influence of unbelief, into which numbers have been driven by the partial and derogatory views of the Westminster Confession. That the doctrines of personal partial election, eternal reprobation of the non-elect, and interminable misery, have caused many to reject divine revelation altogether, is a lamentable truth in ecclesiastical history. Had Lord Shaftsbury been acquainted with a system of religion that maintains a future righteous retribution, according to the deeds done in the body, resulting, in connexion with divine instruction, in the subjugation of the sinner, and his restoration to the moral image from which he fell, his pen might have been employed in recording and spreading the honors of his God, and his tongue in sounding the praises of his Redeemer, rather than have been perverted to the service of infidelity. But being instructed that endless punishment was a constituent of divine revelation, and unhappily neglecting to assure himself it was not, by a careful and prayerful investigation of the subject, " he declared himself incapable of assenting to a system of religion which maintained a tenet so repugnant to all his views of the benignity of the great Governor of the

Universe." A very sensible Deist, a physician, once said to a friend of Mr. Winchester, who was a preacher of the Restoration, "Had I been acquainted with your system thirty years ago, I should have been a zealous Christian; and as great a friend to Revelation as I have been an enemy." "And pray why not now, Doctor?" "Because I am ashamed, having so long been fighting against, to receive it now." A wretched apology in the day of judgment to that Saviour who has said, "whoever is ashamed of me, of him will the son of man be ashamed."

CHAPTER V.

Mr. Winchester becomes acquainted with Mr. Murray—They correspond—their first interview—Sketch of Mr. Murray—Mr. Winchester visits Providence—Dr. Hitchcock—acquires the French language—Returns to Philadelphia—Dr. De Bennerille.

At the period of Mr. Winchester's conversion, there were but few public advocates of the Restoration in this country. The principal of these was Rev. JOHN MURRAY. He was born in the town of Alton, in Great Britain, Dec. 10, 1741. His mind was early awakened to the subject of religion. He joined the Methodist connection, and was intimate with Wesley and Whitfield. The former was much at his father's house. Circumstances called his attention to the Restoration, which after an attentive and prayerful investigation, he embraced. This, as in Mr. Winchester's case, drew upon him the opprobrium of his professed friends, who almost universally forsook him. He came to America in 1770, and during the residue of life was a public promulgator of the Gospel. He travelled extensively, and finally settled in

Boston, where he died, Sabbath morning, Sept. 3, 1815, in the 75th year of his age.* His departure out of time was triumphant. For him death had no terrors. A few days before his decease, he observed to a young friend, "I am hastening through the valley of the shadow of death; I am about to quit this distempered state; yet a little moment, and I shall be received into the city of the living God, with the innumerable company of the Apostles, and spirits of just men made perfect, and I shall continue forever in the presence of my divine master." His last audible words were, "*To Him shall the gathering of the people be, and his rest shall be glorious, glorious, glorious. I am blessed with all spiritual blessings in Christ Jesus; Nor I alone, Christ Jesus hath tasted death for every man.*" He was a man of uncommon powers, and suffered much for the cause of truth. His life has been published, and is replete with interest. Though the doctrine had been preached in several places previous to his arrival in this country, yet himself and Mr. Winchester are emphatically the *Father's of Distinctive Restorationism in America.*†

Mr. Murray though differing from Mr. Winchester in some points of theology, harmonized with him in the great fundamental truths of the soul's immortality, future misery, a general judgment subsequent to the resurrection, and a

* Mr. Murray was sometime Chaplain in the army of the Revolution, where he formed lasting friendships with Generals Green and Varnum, both of whom were Restorationists.

† In 1784, Dr. Charles Chauncey, pastor of the First Church in Boston, published a learned work in London, in illustration and defence of the Restoration. It first appeared anonymously. It bears the following title: "The mystery hid from Ages and Generations, made manifest by the Gospel Revelation: Or the Salvation of All Men, the grand thing aimed at in the Scheme of God, &c. By one who wishes well to the whole human race." Twenty-two years previous, 1762, the same doctrine was avowed in a Thanksgiving discourse by Dr. Jonathan Mayhew, pastor of the West Church, Boston.

final universal restoration. These, he taught and enforced. With the doctrine that levels all distinctions at death, and opens heaven alike to the impenitent sinner, and the believing saint, he held no community of feeling. He deemed it subversive of the principles upon which the preaching of the gospel was predicated. He correctly reasoned that if every man, irrespective of character, closed his eyes in death but to open them to the joys of eternal life, the necessity for sending forth preachers "to turn men from darkness to light" no longer existed; and that if there were no distinction beyond the grave between those who departed this life in a state of reconciliation, and those who departed in a state of unreconciliation, we might with impunity adopt the epecurian maxim, "Let us eat, drink, and be merry; for to-morrow we die." Against this system, he bore unequivocal testimony, as will appear from the following extracts from his writings.

"He who dies in unbelief, lies down in sorrow, and will rise to the resurrection of damnation, or, more properly, condemnation. Blessed are the people who know the joyful sound; it is they, and they only, that walk in the light of God's countenance. If this was not the case, where would be the necessity of preaching the gospel at all? If, in the article of death, every one for whom Christ died were made acquainted with him, and consequently, with the things that made for their peace, why trouble mankind, in life, about these matters? Why go forth as sheep among wolves, suffering every thing that the malice of blind zeal can inflict, in order to turn men from darkness to light, if the period to which we are all hastening, will effectually open the eyes of the understanding? If death destroys all *distinctions*, would it not be well to say, 'Let us eat, drink,

and be merry, for to-morrow we die?' 'We are commanded to preach the gospel, and this is a sufficient reason why we should preach the gospel.' Very true; but why are we commanded to preach the gospel? Is it not that faith may come by hearing, and that, living by faith upon the Son of God, we may finish our course with joy? But, if every one of the ransomed race are to be equally happy at death, then, although they did not live by faith, they nevertheless, finish their course with joy, nor shall any individual arise to the resurrection of condemnation! This may be consolatory, but it is not scriptural. Those sectarians, aware of this error, support it by another, and therefore deny a future judgment.

"Blessed saith the holy spirit, are the dead who die in the Lord, they rest from their labors. But if all are alike in death, it may be said, Blessed are the dead who die in their sin, that is in unbelief, for they rest from their labors; but this cannot be, since it is only those, who believing the word of the gospel, put on the Lord Jesus, and having received him as their righteousness, sanctification and redemption, so walk in him, that can be said to die in him. These, and these only, have part in the first resurrection, on whom the second death can have no power. These in the resurrection, shall meet their Saviour with transport; they shall rise to the resurrection of salvation; they shall come to Zion with songs; they shall rejoice, while the many who are, nevertheless, redeemed, yet unacquainted with the things which make for their peace, and who rise in the second resurrection, shall be filled with anguish." *

Mr. Murray had been ten years a preacher of the Restoration in this country, when Mr. Winchester avowed the

* Letters and Sketches.

sentiment. It was not until some time after this event that they met. When, in the autumn of 1774, Mr. Murray came from the south to the north, Mr. Winchester went from the north to the south. At the time he embraced the Restoration in Philadelphia, Mr. Murray was residing at Gloucester. The labors of Mr. M. had excited much feeling in the religious world, and the conversion of Mr. W. was scarcely less noised abroad. They soon heard of each other, and a correspondence followed. Mr. Murray in his Letters and Sketches, has preserved copies of four letters addressed to Mr. W. which are here annexed.

“ To Rev. Mr. Winchester of Pennsylvania.

“ REVEREND SIR,—Although personally unacquainted with you, yet you will not be surprised at hearing from me, when you recollect a letter which you have recently written to a Mr. B. which has been handed to me, and in which I am mentioned.

“ The letter to which I advert contains many excellent, because divine truths; and it afforded me, in the reading, some heavenly sensations. It is so rare to find any person on earth speaking the language of heaven, that with every other charm, it possesses also the charm of novelty.

“ Many months have elapsed since public fame brought to my ears the soul-reviving intelligence, that a certain gentleman who had breathed forth the spirit of Saul of Tarsus, was now, like the Apostle Paul, preaching that faith which before he persecuted, boldly affirming that in the way the worshippers of Anti-Christ called heresy, so worshipped he the God of his fathers. When I heard this report, I felt, I believe, much as people in general do when they hear the gospel. I thought it too good to be true. I did not at the

moment, attend to the power of him who calleth whom he will out of darkness, and bringeth them into his marvellous light ; who sendeth them forth to publish his salvation to every creature ; to proclaim to every creature that he died for their sins and rose again for their justification.

“ However, as public report is so little worthy of credit, I determined to suspend my judgment, well persuaded that if you were indeed a genuine disciple of the true Christ, the deceived worshippers of Anti-Christ would soon, by their manifold calumnies, sufficiently ascertain the fact ; for he who said, Lo, I am with you always to the end of the world, said also, If ye be of me, the world will hate you, and they will thrust you out of the synagogue, saying all manner of evil of you, falsely for my name’s sake. But if it is given you on the behalf of Christ to believe, I trust it will also be given you cheerfully to suffer for his name’s sake ; nor will you sorrow as those without hope, for blessed be God, our hope is *full* of immortality, and therefore it is a hope that maketh not ashamed.

“ O, the distinguishing grace of God ! To you it is given to know the mysteries of the Kingdom of God, but to others in parables. But light is put into you, as we put a candle in a candlestick, that it may give light to all that are in the house. *Mankind are even now in the house.* In God we live, move, and have our being ; but they *know not where they are* ; if thou hadst *known*, says our Saviour, who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water, &c. &c. This is life eternal to know him, the only true God, and Jesus Christ whom he hath sent ; and why ? Because Jesus is the life of the world.

“ Go on, then, thou highly favored of the Lord. I bid thee

God speed. Go on, and preach Jesus the resurrection, and Cry aloud, spare not ; tell professors their transgressions ; tell churchmen their sins, and show them that they, on whom the tower of Siloam fell, were not sinners worse than they ; tell them that their works are evil. They will hate you for this ; but remember him who hath said, They hated me before they hated you ; and if they have done these things in the green tree, what shall they not do in the dry? * * * * *

“ I am one of the least of God’s servants ; I speak not this out of feigned humility ; I am but a babe, still desiring the sincere milk of the word ; and so conscious am I of my own weakness, that I dare not venture to adopt a religious sentiment, for which I cannot produce a “ *Thus saith the Lord.*” Doubtless the scriptures contain many things which it is not yet given me to see. Doubtless the Lord hath said in his holy word, many things which I have not yet heard : but as my day is, so will my strength be. As a preacher, my sole object is to make manifest the Saviour of the world, well persuaded that the poet was, as a divine, strictly correct when he said

“ If all the world my Saviour knew,
Then all the world would love him too.”

“ And well do I know, that when love takes place in the heart, a desire to glorify him who has loved us, and given himself for us, will assuredly succeed. If providence should direct your steps this way, it will give me pleasure to see you ; and if I should not be so favored, I should be glad to converse with you upon paper : and the more you are *falsely reproached*, for the name sake of your Redeemer, the more I shall sympathise with, love, and admire you.

“ I am, believing you are a member with me in the same body, and drinking with me in the same spirit, with fervency of christian affection, your friend and servant, &c. &c.”

To the same.

“ MY GREATLY VALUED FRIEND,—Your welcome, your thrice welcome favour of September 21st, is now before me. It has relieved my mind from a weight of anxiety, and filled my heart with gratitude to that beneficent Being who is the giver of every good and perfect gift.

“ I am right happy that you have more health than when last I saw you ; and am cheered by the prospect of your being able to visit those friends which still remain to you in your native state ; and that you contemplate the felicity of once more declaring among them the unsearchable riches of our Redeemer’s grace. May the Lord of the harvest confirm your health, and make the conclusion of your career better than its commencement.

“ For many years I have stood alone upon this vast continent, and now my prayer to God is, may you be strong in the cause of our Emanuel ; may you come up from this wilderness *leaning on the Beloved*. I rejoice to learn that the number of your hearers increase. May the God of peace continue to add unto you such as shall be saved ; may they, under your ministry, continue to grow in the grace, and in the knowledge and love of God, and of his Son Jesus Christ. To know both these *characters* is life eternal ; and O, how pleasing, how transporting the reflection, that the knowledge of *both these characters*, constituting

a complete whole, shall fill the animated, human earth, as the waters cover the sea.

“ I am extremely pleased with your purpose, respecting the piece you are preparing for the press. May the spirit of that *divinity*, the fulness of which dwelt in the humanity, constituting the *one Emanuel*, or the *only wise God our Saviour*, furnish you with such ideas, as when delineated on paper, may flash conviction on the minds of those unbelievers who presumptuously, most irreverently call this sublime and salutary truth in question. May those blood-bought infidels be constrained with strong faith, and its inseparable attendant, fervent affection, to exclaim, my LORD, and my *God*.

“ You do me honor, and give me inexpressible satisfaction, when you inform me that the eye of your mind is fixed on me, as the very dear friend to whom you address the letters in question, and whom you still mean to address in the letters you may yet be enabled to write upon this truly important subject. I flatter myself, no one of your connections can produce a clearer title to the appellation, friend, than myself ; no one can feel a more warm and sincere affection for you than I have delighted to cherish ; and I have not hesitated to wish you, most cordially, God speed.

“ I trust your endeavours to erect a convenient building for the worship of the only living and true God will be crowned with success. Every genuine believer will acknowledge the *true God* to be the *only wise God, and our Savior*, the Savior of all men.

“ The quotation from the introduction with which you have favoured me, corresponds exactly with my wishes ; yet, as there has been so many instances of religious fraud

practised upon similar occasions, I doubt not you will readily agree to any plan proposed by liberal minds, calculated to prevent any thing of this kind which may arise from the zeal of Pharisaical leaven, fermenting in the minds of future bigots. You are well enough acquainted with the nature of man, even in his best estate, to know that privileges of this description cannot be too cautiously guarded. Would it not be well, therefore, I avail myself of the privilege to which friendship entitles me? Would it not be well to submit your plan to the consideration of judicious individuals not immediately connected with you? Possibly some salutary regulations might be thus suggested. In the multitude of counsel, there is *security*; and I am persuaded so generous a procedure would meet a just reward; nay, such are my sentiments of you, that I am confident, were you able to build a house yourself, you would wish to keep it like the heaven to which our gospel leads, perpetually open. If you proceed upon the liberal principles which you contemplate, my efforts to perfect your plan shall not be wanting; I have already addressed many of my friends upon the subject.

“It is uncertain when I shall be able to visit your city; the winter is a season most unpropitious to my health. I suffered much during my last journey, and, and, and—but no matter, I shall tell you more when I see you. You will journey to New England in the spring; you will assuredly pass a few days with me, when we will at our leisure, investigate this, and many other abundantly more important matters.—Farewell.”

To the same.

“ MY DEAR FRIEND,—Your letter of November 26th, enclosing the fragments of your invaluable production, hath reached me in safety. I know not how much pleasure you might derive from perusing the letter to which you advert, but this I know, if *your* satisfaction abounded, our pleasures were mutual. The excellent writings to which you advert will always be preferable, I will not say to yours, but certainly to mine. Both the *matter* and the *manner* are admirable ; but if you do not favour us with a visit, the end of the extract will not be answered ; and I am really concerned to perceive that you speak of this event as doubtful : I, however, acknowledge with gratitude, your distinguishing kindness in writing to me, when you had no leisure to bestow upon any other correspondent.

“ The article respecting your health has removed from my bosom many fearful apprehensions ; it hath given birth to a flattering hope, that although at present scarcely a convalescent, you will ultimately be wholly restored ; and as you have been able to perform a journey to Virginia, you will be in such full possession of this best of temporal blessings, as to be both able and willing to visit New England in the spring.

“ I wish the printer who engaged to print your letters, had, previous to the engagement, been a Christian, he would not then have given you so much just cause of complaint, respecting his carelessness ; but if arguments drawn from the fountain head of divine authority were of themselves sufficient to irradiate the human mind, and make God manifest in the flesh, not only the printer in particular, but the readers of your letters in general, would clearly discern that the fulness of the Godhead did indeed dwell in Christ Jesus.

“ But alas ! It is not all that the prophets and apostles have said, with all that he of whom the former prophesied, or the latter preached, did, when by signs and wonders he confirmed their testimony, that can turn the deceived soul from the darkness of error, to the light of truth. It is the Almighty Spirit, the divinity dwelling in the humanity ; it is this Almighty Spirit alone, which is able to take away the veil from the human heart, and so effectually to make the Savior manifest, as to constrain the soul to cry out, with the Apostle, my Lord, and my God.

“ It is those who have learned of the Father, as the divinity, who will come to *this Father*, as manifested in the flesh, and with devout adoration acknowledge the Deity, thus clothed, as the only wise God our Savior.

“ But this spirit frequently makes use of instruments, and through the medium of such instruments, however contemptible they may appear in the eyes of the *wise* and *prudent*, the wisdom of such wise and prudent is oftentimes confounded. I humbly trust that he who sends by whom he will send, will make use of you as a faithful witness, through whom the Redeemer will be known. Much more depends upon the truth of the doctrine you labor to inculcate in your letters, than people in general imagine. I conceive it impossible to find peace and joy in believing, or so to believe as to be saved from whatever is contained in the damnation that must be the portion of every unbeliever, until we are firmly persuaded that beside the Savior, there is no other God. But he who believeth on the Son, beholding the fulness of paternal Deity dwelling *in* the Son, viewing the divine and human nature as constituting one God, the just God and Savior, beside which there is no other ; he that thus believeth, I say, can never come into

condemnation. He never shall be ashamed nor confounded ; he can never stumble. Yes, that perfect love which is manifested in the union of the two natures, beheld in all their fulness, by the true believer, casteth out fear. There is no fear in love ; fear hath torment, which is made manifest by its effects, as the element in which every unbeliever exists, as fire is made manifest by smoke ; the smoke of their torment ascendeth up for ever and ever ; until day and night shall be no more, that is, till unbelief shall be no more, when, from the least to the greatest, every eye shall see, and every individual of the human family shall know God, as the Creator, the Father, the Preserver, and the Redeemer.

You will, my dear friend, let me hear from you as frequently as possible, and send me the residue of the letters as soon as they come from the press.—Farewell.”

To the same.

“ MY DEAR FRIEND,—I have more than once perused your obliging favour of June 16th, and it is pleasing to me to learn, that either profit or pleasure can, in any degree, be obtained from a correspondence with me, peculiarly so, if the friend to whom I am writing can be benefited thereby.

“ Doubtless, this mode of conversing is of divine origin, and for this inestimable gift we are indebted to the bounteous Giver of every good and perfect gift. It is the pleasure of the Deity that we should dwell in separate apartments of his great house, but having formed us social beings, by indulging us with this mode of conversation, he seems

to have broken down the separating wall, and however distant he may think proper to fix the bounds of our habitation, our ethereal selves are, by this happy expedient, brought into close contact : and we can freely communicate what the Father of our spirits may think proper to discover to our souls. We are not interrupted by noisy intruders, we retire from the busy, bustling world, from whence we fly to meet and mingle congenial souls.

“ There is nothing by which I am so much astonished, as our attachment to the present mode of existence. This attachment was perhaps excusable in the tribes of Israel, who, being under the ministration of a dispensation that was not designed to bring life and immortality to light, might rationally consider a long life as the greatest blessing with which they could possibly be indulged. Long life was to them the reward of filial obedience. Honour, saith the Lord, thy father and mother, and thy days shall be long in the land, which the Lord thy God giveth thee.

“ But for us, who are blessed with the unspeakable gift of God, which is everlasting life ; for us, who are heirs of a blessed immortality, to mourn for departed friends, and grieve that they go so soon, is just as consistent, as if we were to reflect with anguish, that those of our friends, who do business upon the great waters, had made a speedy passage, and were safely moored in a good and commodious harbor, much sooner than could rationally have been expected. Reason and religion both bid us rejoice on these occasions ; yet, I know that it is natural to grieve, and I also know that we are naturally lovers of our own selves. When we are ostensibly mourning for a departed friend, we are, in fact, mourning for our *surviving selves*. Show me the man or woman who ever sincerely mourned for the

departure of an individual, from whom they never had, nor expected to have, either directly or indirectly, pleasure or profit. Trust me, my friend, the hearts of mourners are like other hearts, deceitful above all things.

Were we properly influenced by the religion we profess, we should rejoice whenever our God called a suffering friend to that fulness of bliss, which is found at his right hand, and looking with anxious expectation to the period destined to reunite us to those we loved, we should say,

“Blest be the barge that wafts us to the shore,
Where death divided friends shall part no more.”

Friends pass on before to slope our passage, and point the way. The friend you mention has been highly favored in his death; at home he is happy, here he was environed with difficulties; he now sees and enjoys that for which he was made; I may envy, but I cannot mourn him.

I have been very ill, but am now through the favor of heaven, much better. For your recovery I also bless God. But well or ill, we are still dying, blessed be God for this also. Yet it must be confessed that sickness is a gloomy path to immortality; but it will add new charms to our destined home.

I am always pleased with letters from my friends, but never angry when I get them not; I take it for granted, something beside a failure in friendship occasions the silence of my friend; I thank you for the sermon you have inclosed. You designed it, I presume, for a funeral oration, not a gospel sermon. As an oration it is good, as a gospel sermon *nothing*. You see, my friend, I am a friend, and do not flatter. If the salt hath lost its savor, wherewith shall it be salted? Who was it said?

“I value not that doctrine, book or theme,
That takes no notice of my Lord,
And leaves out his dear name.”

I thank you for your offer; but your brother has been kind enough to supply me. When we agree, I am pleased; when we do not, I am not displeased. I think you are sincere, and I am attached to you. I beg you to remember me to Mrs. W. and to our mutual friends.—Farewell.”

Subsequent to writing the first of these letters, Mr. Murray visited Philadelphia, and commenced a personal acquaintance and friendship with Mr. Winchester. The following minute of their first interview, with its preliminary, is taken from Mr. M's. journal.

G. Have you seen Mr. W—?

M. No, Sir.

G. I attend on his ministry Sir; and but that he is too ill to go abroad, I am persuaded he would have waited upon you.

M. I am told Mr. W— is ill, sir, and I very much regret his indisposition. I will thank you to present him my respectful compliments.

G. That I will do sir with a vast deal of pleasure. I shall be very happy indeed, sir, to carry such a message from you to him.

M. Well sir, I will make you more happy still. I will pray you to assure Mr. W— of my heart's best affection, not as a compliment, but with such unfeigned sincerity as one servant of the Redeemer ought to cherish toward another.

G. Well, sir, I am exceedingly pleased to be the bearer of such a message.

And thus, as I presume, the way is opened for my introduction to this zealous, benevolent, and most uncommon man."

Again he writes,

"My message has been delivered to Mr. W—, with which he expressed himself exceedingly pleased. He would have met the party collected [with which Mr. M. had previously dined] had he been able ; and he expressed a strong desire to see and converse with me. If requested, I shall certainly visit him."

Again.

"I have been by invitation, to visit Mr. W— ; he seems tottering on the verge of another world. I have been edified by his remarks ; and although I am not united with him in sentiment in every particular, yet we join issue in one glorious and fundamental truth, the final restoration of of the whole posterity of Adam ; and on this ground I hail him as my friend and brother. Our interview has been extremely affecting ; he clasped me with ardor to his bosom, and dropped such tears, as friends are wont to shed upon meeting each other after a long and painful separation. I anticipate both pleasure and profit from associating with this gentleman."—[*Letters and Sketches.*]

Mr. Murray's opinion of Mr. Winchester is expressed in the following extract of a letter to a clergyman in Portsmouth, N. H.

"Since I last wrote you, I have seen and conversed with the Rev. Mr. Winchester. I admire him much ; his conduct and expressions evince one of the best hearts I have known. I have conceived a very strong affection for him,

and to the confusion of the enemies of the gospel of God our Saviour, a very large number of respectable hearers have seen him and your friend enter the pulpit together. Mr. W— sang, and addressed the throne of grace, and by his request, I preached.”

Mr. Winchester preached in Attleboro’ in 1780. He was then a Baptist. A few aged persons now living, remember to have heard him in that town several times after he became a Restorationist. He is supposed to be the first of that sentiment who preached there. His meetings were very numerously attended. His services were procured by Messrs. Maxy, (father of the late President Maxy) Draper, Tingley, and Balkam. The Restorationist Society in Attleboro’ was orthodox congregational. It still retains its original corporation and style—First Parish in Attleboro’. Whether Mr. W.’s preaching in any degree tended to induce the change in sentiment, cannot at this day be determined. He also preached in the Court House in Taunton, to a crowded assembly, but in what year is unknown. Previous to the year 1785, societies, maintaining the final happiness of all men, were organized in Boston, Providence, and other places. It was now deemed expedient that the different societies and preachers should associate, for concert in action, and meet at least once a year for mutual encouragement and deliberation. On the 5th of August 1785, the society at Oxford voted, “That the Society write to the Rev. Mr. Murray, and the Rev. Elhanan Winchester, desiring their assistance as public teachers, at an Association appointed by this society, the 14th day of September next, to meet at Oxford at 9 o’clock, A. M.” In compliance with this invitation, they attended. Here they met ten clergymen and lay delegates. The council was organized

by choosing Mr. Winchester moderator, and Mr. Daniel Fisk of Oxford, clerk. At this meeting, Mr. Winchester delivered an excellent discourse from Gal. i. 8: "*But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.*" He was followed by Mr. Murray from the same text, who closed the subject. A sketch of his sermon on this occasion may be found in his "Letters and Sketches," vol. ii. pp. 118—122. The only particular account of this meeting we have seen, is preserved by Mr. Murray in the work just named. He describes it as "truly primitive." "We deliberated (he says) first on a name; secondly, on the propriety of being united in our common defence; thirdly upon the utility of an annual meeting of representatives from the different societies; and fourthly, upon keeping up a constant correspondence by letter."

About this time, Mr. Winchester found an agreeable coadjutor in the work of his divine Master, in his brother Moses. He entered the ministry in 1784, in the 21st year of his age. He died in Philadelphia at the house of his wife's mother, Feb. 17, 1793. He appears to have been an estimable man. The following account of his sufferings and christian death, is copied from a letter written by Mr. Winchester to his brother Silas. "His death was occasioned, as I have been informed, by the drawing of a tooth, in the doing of which his jaw was broken and dislocated, and a tumor rose in his mouth, which turned to a rose cancer. It grew so fast that the physicians were obliged to cut off large pieces frequently, but all would not save his life. Before his death, it broke through his cheek on the outside, so that one might put a hand through the hole. He endured

this dreadful pain and many severe operations during near three months, and then it pleased God to release him. He was a pattern of patience, and died very sensible and happy, leaving a widow with two or three children. . . . He had been married about five years and a half, and had been a preacher little more than nine years, and was about twenty nine years and a half old at the time of his death. He is gone out of a world of trouble, into a state of happiness I doubt not, and we are left. O that we may be all prepared to follow him when God shall call."

Mr. Winchester continued to minister to his new society in Philadelphia for several years with uninterrupted success. He occasionally visited Germantown, the residence of his friend Dr. De Benneville, and sometimes took longer journies. The winter of 1785-6, he spent in Providence R. I., and preached to the society in that place. His acquaintance in Providence was not circumscribed to those of kindred faith. His talents and christian character secured for him the admiration and esteem of a wide circle in denominations whose doctrinal views were in many respects dissimilar to his own. Prejudice seemed to be disarmed, and his presence was greeted with pleasure in families of the first respectability. Among the hospitable mansions at the tables of which he was always a welcome guest, may be mentioned that of Rev. Dr. Enos Hitchcock. Dr. H. was one of the most distinguished clergymen in Rhode Island. From 1771 to 1780 he was pastor of the second church in Beverly, to which the writer now ministers. After the dissolution of his connexion with that church he joined the army of the revolution, and officiated nearly three years as chaplain to Gen. Patterson's brigade. Immediately subsequent to disbanding the army, he received

a call to settle in Providence over the "Benevolent Congregational Church." This call he accepted, and was installed Oct. 1. 1783. He was a native of Springfield, Mass. He was educated at Harvard College, where he graduated in 1767, and after his last settlement devoted much of his time to advancing the interests of education. He died Feb. 27, 1803, in the 59th year of his age.

Dr. Hitchcock's mind was too expanded and independent to be slavishly wedded to party formularies in religion. He appreciated moral excellence wherever found, though the creed of its possessor might not in all points harmonize with his own. Between him and Mr. Winchester a cordial intercourse and friendship subsisted, which probably received additional strength from their mutual patriotism and love of country. Among the anecdotes of his friend, which the Dr. has been heard to relate is the following. He would walk rapidly around a table upon which an open book was laid, and read from its pages with perfect facility. In accounting for this power, Mr. Winchester said he believed his organs of vision were differently constructed from those of other men: for when he cast his eye on a page, he seemed at once to comprehend the whole contents.

In the spring of 1786 Mr. Winchester bid adieu to his Providence friends, and returned to Philadelphia by water. The following letter furnishes a brief account of the voyage.

"To Col. Zephaniah Andrews.

"MY DEAR FRIEND ANDREWS,—These lines may inform you that we arrived safe in this City the 2d instant, between 9 and 10 in the evening, after a fatiguing voyage, especially so to Mrs. Winchester, who could scarcely eat or sleep all

the passage. I was sick near three days after we left Newport ; but am now much better than when I left your house, except my cough, which seems to me to be worse, but as you tell me that is a remedy, I may hope that I am in a fair way to recover soon. Mrs. Winchester is very weak, and has hardly recovered the fatigues of her voyage. She hopes Mrs. Andrews will excuse her at this time if she should not write, as she feels a little indisposed to-day more than common, and we expect the vessel will sail to-morrow. She desires her kindest love may be remembered to all in your house, particularly Mrs. Andrews, yourself, Mrs. Sisson, &c. She often thinks of the particular attention paid her by Mrs. Andrews, and Mrs. Sisson, and indeed by the whole family. The books I left on the desk give away to any of our friends you please, and I would thank you to encourage the sale of those at Col. Aborn's, as far as lies in your power. By this time he has no doubt received some volumes of my Sermons, &c. which are all the whole setts that are on hand. I hope he may dispose of them readily. And now my dear friend, I must put an end to my letter, by assuring you that I am sincerely yours.

(Signed) ELHANAN WINCHESTER.

Philadelphia, June 9, 1786."

Col. Samuel Aborn, of whom mention is made in the preceding letter, resided in the village of Pawtuxet, about five miles south of Providence. He was a warm friend and supporter of Mr. Winchester, who spent much time at his house when he visited Rhode Island. During some one of his visits there, the daughter of Col. A. then quite a child, was in the study of the French language. Her recitations drew the attention of Mr. W. to the same lan-

guage, and he resolved to acquire it. This visit of about six weeks, was mostly occupied in clerical duties and attention to his friends. Yet such was the tenacity of his memory, and his extraordinary capacity to comprehend every thing towards which he directed his attention, that in this short period, with all these unavoidable interruptions, and without any aid except such as his young friend could afford, he made himself so far master of the language as to translate and read it with ease and correctness.

Mr. Winchester possessed a keen sense of obligation, as the following letter to the Society to which he had ministered in Providence, will show. It was addressed under cover to Col. Andrews.

“ To Col. Zephaniah Andrews. ”

“ My dear friends in Providence, whom I love in the truth, for the truth’s sake which dwelleth in us, and shall be in us forever. I send my sincere affection to you all, remembering your kindnesses and friendly offices to us when we were with you ; for when we were strangers you took us in ; when we were hungry you fed us ; when we were thirsty you gave us drink ; when we were sick you ministered to us : and I doubt not but if we had been naked you would have clothed us ; and had we been in prison you would have come to us. I pray that my God would supply all your needs, according to his riches in glory by Christ Jesus. He is rich though I am poor ; and he is able to reward you manifold according to your labor of love ; for God is not unrighteous to forget your work and labor of love ; and our Savior assures us that not a cup of cold water (even though given in the name of a disciple) shall lose its reward.

“And now, dear friends, stand fast in the truth which ye have heard, and be not turned aside therefrom, by any cunning craftiness of men, whereby they lie in wait to deceive. Endeavor to grow in grace and in the knowledge and love of Christ Jesus our Lord, till you come to his kingdom and glory.—I heartily salute your friends *Eddy, Waterman, Hill, Gladding, Andrews, Sisson, &c.*; and all others my friends whose names I cannot mention in particular. I rest yours, &c.

(Signed) ELHANAN WINCHESTER.

Philadelphia, June 9, 1786.”

The remarkable attention which Mr. Winchester’s public and private labors drew to the Restoration, did not pass unobserved by those unfriendly to the sentiment. And soon after his departure from Providence, to counteract if possible, the influence of his preaching, a report was circulated that he had renounced his faith. With how little truth, may be learned from the following letter. It is without date, but is believed to have been written at Philadelphia sometime in the winter of 1786. The reader will not fail to appreciate the excellent advice it contains.

“*To Col. Zephaniah Andrews.*

“DEAR SIR.—This brings our hearty love to you, to Mrs. Andrews, and to all our friends in Providence. We often think of you, and have a great desire to see you; and sometimes have hopes that we shall be favored with that pleasure. I often think of the agreeable manner in which we passed our time at your house; and it shall not be my fault if I do not again enjoy the same satisfaction. We cannot but have a very lively remembrance of the kind

and agreeable manner in which you received and entertained us ; and we are not wholly without thoughts of coming and paying you a short visit in the summer, if the Lord will and we live. For my dear friends and brethren, one and all, I long to see you, that I may endeavor to minister unto you with the gifts that God hath given me for edification. The gospel of Christ is exceedingly precious, worthy to be proclaimed, believed and obeyed.

“ I still remain the same, and in the same mind as when I was with you ; and the more I read and attend to the letter and the spirit, or the meaning of the scripture, the more I am confirmed in the ideas I held forth when I was in Providence : and this I say, lest any should endeavor to persuade you that the preacher did not believe himself, what he taught to you. But as you are pretty well acquainted with me, I need not enlarge upon this subject. But I most earnestly wish you to remember those things which I endeavored to inculcate. Revere God, keep his commandments, trust in Christ, love his gospel, love one another, live in the exercise of humility, meekness, resignation to the will of God, and [of] universal benevolence. Do justly, love mercy, and walk humbly with your God. Remember that the grace of God, even salvation to all men, hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world ; looking for that glorious and blessed hope, the glorious, the majestic appearance of our great God and Savior Jesus Christ ; who gave himself for us, that he might purify us from all iniquity, and make us zealous of good works. There is a glorious crown, a heavenly prize set before us, and directions given how we may obtain it. It is well worth seeking after. Let us then run the

race that is set before us, 'looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God : ' and in order to give us the greatest encouragement to follow his bright example, he hath said, 'To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.' Let us therefore consider Christ as our example, as well as our Redeemer ; 'for he suffered for us, leaving us an example, that we should follow his steps, who did no sin, neither was guile found in his mouth ; who when he was reviled, reviled not again ; and when he suffered, threatened not,' &c. Now, my brethren, be of one mind, and dwell in love. Regard not the reproaches of men ; be not afraid of their revilings. Live in peace among yourselves, and live peaceably if it be possible at least as much as lieth in you with all men : and the God of peace shall be with you. Farewell.

* * * * *

"I must now close my letter by assuring you that I am, sir, with particular respect, your sincere friend.

ELHANAN WINCHESTER."

The pleasing hope was indulged by Mr. Winchester's friends in Providence, that he would repeat his visit the succeeding summer, and in anticipation of such an event the gentleman to whom the foregoing was addressed, wrote him, and gave him a pressing invitation to make his house his home. He acknowledged the invitation in the following note :

"To Col. Zephaniah Andrews.

"Philadelphia, July 7, 1787.

"DEAR SIR.—This acknowledges the receipt of a very kind letter from you by the way of New York, in which you give us an invitation to make your house our home in case we come to pay you a visit this summer. This we should be glad to do were it convenient for us: for we often think of you with pleasure, and of the pleasant conversations we had together. But those seasons are past, perhaps no more to return. Life is uncertain, and how God may dispose of us during this short period of our existence, we cannot tell, nor ought we to be anxious. But to be well prepared for a better state, to be useful to ourselves and others while here, and to glorify God our Creator, Preserver and Redeemer, should be our great concern. This is as brief an epitome of religion as I am able to write.

"Mrs. Winchester remembers her kind love to Mrs. Andrews and the family. . . . She would have written, but is much indisposed at present with a disorder similar to that she had at Providence. . . . I desire you to present my regards to the friends of universal benevolence where you live, among whom I reckon yourself. And pray forget not,

ELHANAN WINCHESTER."

Of Mr. Winchester's friend, Dr. De Benneville, we have gathered the following particulars. He was probably the first public preacher of the Restoration in the United States, though not a regularly ordained minister. He was of French descent, and was born in London, July 26th, 1703. His parents were of the highest respectability, and enjoyed the personal esteem of King William and Queen

Anne. By the former, his father was invited to England, during the persecution, and honorably employed at Court. On the decease of his mother, which occurred at his birth, the latter provided him a nurse, and took upon herself the guardianship of his juvenile years. At the age of twelve he went a voyage to the coast of Africa. On his return his mind became deeply depressed with a conviction that he was beyond the reach of divine mercy. He continued in this frame during a period of fifteen months, when having, in a trance, as he believed, obtained assurance of salvation from Christ, his soul was filled with joy. Impressed with the belief that he was now called to proclaim the gospel in France, he at the age of seventeen crossed from Dover to Calais, and commenced preaching in the Market-place. He was arrested and thrown into prison, from which he was released at the expiration of eight days, with the assurance that another attempt would jeopardize his life. From Calais he passed into Normandy, where he proclaimed his message. He was finally seized by the civil authorities, in company with a clergyman by the name of Durant; and after a month's imprisonment, both were condemned to be executed. His companion suffered the cruel penalty; and died rejoicing in Christ. But for him, Providence had yet a work to perform. A reprieve from the King arrived while the executioner was securing his hands. He was re-conducted to prison, and afterwards, at the intercession of the Queen, set at liberty. Having thus regained his freedom, he went into Germany and Holland, where he resided about eighteen years. Here he was taken sick, and brought to the verge of the grave. To the view of all around him he died, "and lay in that situation forty one hours, and when he appeared again to live, he

found himself in his coffin, and the people assembled to his funeral." Such a suspension of the functions of life is by no means new in Medical History. We have read several accounts of persons buried for dead, the subsequent examination of whose bodies afforded conclusive evidence that they had been entombed alive. A case of this description occurred in Canada a few years since. During this trance, Dr. B. heard the heavenly host shouting with one voice, "an eternal deliverance ! an eternal restoration ! an everlasting restitution of all things !" This statement he made to Mr. Winchester, who wrote an account of his life. During his residence in Germany and Holland, he continued to preach, and became acquainted with many of the nobility. In 1741, he emigrated to America, and settled in Germantown, and engaged in the practice of physic. He also continued to preach as opportunity offered. As a physician he became very celebrated,—people not unfrequently going sixty or seventy miles to obtain his advice. He lived respected by all who knew him, and died of apoplexy, March, 1793, at the advanced age of 90 years.

CHAPTER VI.

Mr. Winchester visits England—forms an acquaintance with a number of distinguished clergymen—Presumptive evidence that Mr. Wesley is a Restorationist.

"My native land, Farewell."

For a number of years Mr. Winchester had been impressed that it was his duty to preach the gospel in England. Time strengthened the impression, and he finally resolved to cross the Atlantic. A few weeks subsequent to the date of the last of the preceding letters, he announced

his intention to his people. As may be supposed, they heard it with regret. He had been with them in the season of trial. He had tasted with them the waters of tribulation. He was their first instructor in those sacred truths for which they had willingly suffered reproach. To the young he was as a father, to the aged as a brother. The thought of separation was painful. Many conceived the idea of his being useful in a foreign land chimerical, and said what they could to discourage him. When, however, they found his purpose fixed, and entreaty vain, they acquiesced, and with commendable liberality yielded him such assistance as the brevity of the notice would allow, in preparing for the voyage. He had learned that there were a few believers in London, who statedly met in private rooms for religious conference. To one of them he was furnished with a letter of introduction. He also took letters from Dr. Rush to Dr. Price and several other gentlemen in London. In less than forty-eight hours from the annunciation of his purpose to his congregation, he had embarked with Mrs. W. on board a vessel bound to the metropolis of Great Britain.

On the 21st September 1787, they arrived in London. "His reception was cold and rather discouraging. . . . It cannot be wondered that he was not altogether a welcome minister to a few individuals in the midst of London, who must have felt a sort of obligation to support him, and who nevertheless anticipated little or no success from his labors. They had, however, seen and liked a sermon of his which was re-printed there two or three years before. With much solicitation, they obtained the use of the Baptist meeting-house in Blackfields, borough of Southwark, where he preached twice; and then a meeting-house in

Moorfields, where he delivered two or three discourses. Cheerful and contented in his disposition, and never disheartened by disappointment or neglect, he exhibited on these occasions his usual animation and ability. His friends increased in number and in their expectations; and as the two former places were immediately shut against him on account of his sentiments, they took a large school room in Store street, Tottenham Court Road. He soon obtained a privilege at a Mr. Thwait's Chapel in the Southwark. In 1788, he preached on Sunday mornings at the meeting house in Worship-street, and in the evenings at Glass House Yard. His hearers continued to increase; his friends and supporters received new accessions, until at length they took for him the Chapel in Parliament-Court, where, he held his meetings till his departure for America. This, though of a good size, could not accommodate the crowd which pressed to hear.'

In London Mr. Winchester formed an acquaintance and friendship with a number of distinguished clergymen, among whom may be named Rev. John Wesley, Dr. Price, Dr. Priestly, and the late Rev. Mr. Belsham. The following letter, giving a brief account of his first interview with the two last named gentlemen, appeared in the London Monthly Repository, in 1823.

" West-street, Walworth, March 20, 1823.

"SIR—In your number for January, (p. 41) you have inserted some particulars, communicated by my friend Mr. Hart, respecting the friendly intercourse between Dr. Priestly and Mr. Winchester, when they met in Philadelphia: the following relation may render his account more interesting.

“When Mr. Winchester first came to London he was known to very few. As the congregation at Worship-street was then without a pastor, we invited him to supply us for a year as morning preacher; here he was much followed, and highly approved. Afterwards he preached at Glass House Yard and some other places, then settled at Parliament Court Chapel, and was attended by a large and respectable congregation until he returned to America. His first introduction to Dr. Priestly was as follows: he wished to see the Doctor, who was in a few months to sail for America. We went together to his house at Clapton; he was not at home: Mrs. Priestly said the Doctor wished to see Mr. Winchester, and if he would call at the Rev. Mr. Palmer’s at Hackney, we should find him there. We went, and were introduced to Mr. Palmer, Mr. Belsham, and Dr. Priestly, who received Mr. Winchester in a most friendly manner. After an hour’s interesting conversation, we were obliged reluctantly to depart, as we had a previous engagement. I was much pleased with the conversation that took place between these gentlemen, and could not help wishing that such friendly meetings were more frequent.

WM. TITFORD.”

The friendship contracted with Mr. Wesley was severed only by death. This occurred in 1791. Mr. Winchester paid a just tribute to his memory by a funeral discourse which was published. In principle Mr. Wesley was an Arminian, and in opposition to the Calvinistic sentiment that a select number only would enjoy the saving influences of the atonement, contended earnestly and conclusively, that Christ tasted death for every man—that he was truly the propitiation “for the sins of the whole world.” He has

been called a **RESTORATIONIST**. A work published in Boston nearly fifty years since, states that he was then so considered.* It is also said, that near the close of his life, he expressed to Mr. Winchester his belief in the Restoration. He remarked that he had written a sermon on the subject which he had placed in the care of a printer to be published after his decease—that he had paid him for so doing, and had given him a strict injunction to sell no copies, but to distribute them gratuitously to the world. Whether this statement is literally correct, cannot at present be positively determined. Several circumstances render it highly probable :

1. His strong disapprobation of the distinguishing doctrines of Calvinism, visible in many of his writings, and freely expressed in private conversation. A gentleman writing to the late Rev. Rowland Hill, says, “Mr. W——y said last night, election was the most horrid monster upon earth ; no name, said he, is bad enough for it, or them that hold it. They are obliged to draw a veil over it, and only let a corner of the monster be seen ; for if the beast were wholly unmasked, nineteen of the people out of twenty would run away.” Of Toplady’s Treatise on Predestination he gives the following brief but tart analysis. “The sum of all this : One in twenty, (suppose) of mankind are elected ; nineteen in twenty are reprobated. The elect shall be saved do what they will ; the reprobate shall be damned do what they can. Reader, believe this or be damned. Witness my hand. A. T.” Those who are curious to learn more of his opinions concerning eternal reprobation, are referred to his criticisms on Hervey’s *Aspasio*.

* Vide Ch. Intell. vol. vii. p. 102.

2. He was President of a Society at Oxford styled the *Holy Club*.^{*} In the meetings of this society the doctrine of the Restoration was freely discussed, and found an able advocate in Sir George Stonehouse. His arguments produced a strong impression. Many of the members, and Mr. Wesley among the number, were solicitous of giving the subject a thorough examination. They requested Sir George to reduce his views to writing, and appended the promise that they should be answered. With their request he complied, and the work was subsequently published; but the contract on their part was never fulfilled. Mr. Wesley excused himself by saying it would occupy so much of his time he could not acquit his conscience before God. That this was a mere subterfuge, is self-evident. For if the sentiment were really a dangerous error, no better or more acceptable service could have been rendered to God, than a whole life devoted to its eradication. It is not improbable, that having perused the work of Stonehouse with care, he became convinced of the truth of the doctrine advocated, or, satisfied that the arguments were unanswerable, deemed it prudent to make no reply.

3. An edition of Brooke's *Fool of Quality*, a work in which the Restoration is taught, was published under Mr. Wesley's supervision. But it is by no means likely he would have countenanced its publication had he been inimical to the doctrine. And further, it is unreasonable to suppose that the report mentioned under the first head, originated without cause. If he embraced the Restoration, it was perfectly natural he should communicate his sentiments to his friend, Mr. Winchester; and it cannot be well understood how they should have become so intimate, unless drawn together by sympathy in general views.

4. Charles Bonnet was a native of Geneva. He occupied an elevated position in the literary world as a metaphysician

^{*} Vide p. 41

and philosopher. He was a Restorationist, and was universally esteemed as a man of unblemished morals and christian piety. He wrote two theological works, viz. *Philosophical and Critical Inquiries concerning Christianity*, and *Conjectures concerning the nature of future happiness*. In both these works the Restoration is inculcated. In 1787 the latter was republished by Mr. Wesley. He introduced it to the public with the following prefatory commendation.

“*Dublin, April 7, 1787.*

“TO THE READER :

“I am happy in communicating to men of sense in this kingdom, and at a very low price, one of the most sensible tracts I ever saw.

JOHN WESLEY.”

Now whatever may have been Mr. Wesley's real opinions, it is abundantly evident from his brief preface, that he considered Bonnet sound, Restorationist as he was. Could he thus publish and commend the work of a Restorationist, and yet be opposed to the sentiment? The reader may solve the question.

5. Many of Mr. Wesley's writings teach the Restoration so unequivocally that it is impossible to harmonize the language with any other doctrine. A few specimens are here given. In his note on I. Cor. xv. 47, he writes as follows:

“Christ was not the second man in order of time, but in this respect: That as Adam was a public person who acted in the stead of all mankind, so was Christ. As Adam was the first general representative of men, Christ was the second and the last. And what they severally did, terminated not in themselves, *but affected all whom they represented.*”

In his sermon on *The Mystery of Iniquity*, 2 Thess. ii. 7, he says: “And have we not farther ground for thankfulness, yea and strong consolation in the blessed hope which God

hath given us, that the time is at hand when righteousness shall be as *universal* as unrighteousness is now? Allowing that the whole creation now groaneth together under the sin of man, our comfort is that it will not always groan! God will arise and maintain his own cause. And *the whole creation* shall then be delivered both from moral and natural corruption. Sin, and its consequence pain, shall be no more—holiness and happiness shall cover the whole earth. Then shall the ends of the world see the salvation of God. And the *whole race of mankind shall know, and love, and serve God, and reign with him FOREVER AND EVER!*”*

In his sermon on *The New Creation*, Rev. xxi. 5, is the following: “But the most glorious of all, will be the change which then will take place on the poor, sinful, miserable children of men. These had fallen in many respects as from a great height, so into a lower depth than any other part of creation. But they shall hear a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be their God. Hence will arise an unmixed state of holiness and happiness, far superior to that which Adam enjoyed in Paradise: ‘God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying. Neither shall there be any more pain; for the former things are passed away.’ As there will be no more pain, or sickness preparatory thereto; as there will be no more grieving for, or parting with friends, so there will be no more sorrow or crying. Nay, but there will be *no more sin!* And to crown all, there will be a deep, an intimate, an uninterrupted union with God: A constant communion with the Father and his Son Jesus Christ through the Spirit; a continual enjoyment of the three-one God, *and of all creatures in him.*”†

* Vol. ii. p. 67. New York ed. 1830.

† Vol. ii. p. 87.

In his sermon on *The General Spread of the Gospel*, after speaking of the state of the world occasioned by sin, he remarks: "It will not be always thus; these things are permitted only for a season by the governor of the world, that he may draw immense *eternal good* out of this temporary evil. This is the very *key* which the apostle himself gives us in the words above recited, "*God hath concluded all in unbelief, that he might have mercy upon all.*" In view of this glorious event how well may we cry out, "O the depth of the riches, both of the wisdom and the knowledge of God! how unsearchable are thy judgments and thy ways past finding out." It is enough we are assured of this one point, that all these *transient* evils issue well—will have a happy conclusion, and that mercy first and last will reign! He will never intermit the blessed work of his Spirit until he has fulfilled *all his promises*—until he hath *put a period to sin, and misery, and death*; and re-established *universal holiness and happiness*, and caused all the inhabitants of the earth to sing together, 'Hallelujah! the Lord God Omnipotent reigneth!' ".*

We are aware that there are passages in other of Mr. Wesley's writings which militate against the sentiment evidently inculcated in the preceding extracts. That he was a Restorationist, we do not positively affirm, because we cannot speak from *positive* evidence. That is, we cannot point to the sentence which says in these very words, "I believe in the final restoration of all lapsed intelligences to holiness." We are aware too, that he has written in favor of endless misery. But if the sermons from which the foregoing citations are made, do not teach the Restoration, we despair of understanding language. The discrepancies in the several parts of his works can be satisfactorily accounted for only on the supposition that he really did, as has been reported, experience a change in his sentiments, and that that which occurs in favor of inter-

* Vol ii. p. 82.

minable sufferings, was written before the change was wrought. His character for piety and integrity forbids any other explanation. But why should these conflicting sentiments have been published side by side? Possibly Mr. Wesley was unwilling to jeopardize his popularity by frankly avowing an obnoxious truth, and therefore chose this method of laying his real opinions before the public; leaving the discovery to its discernment. Another reason may be assigned why he did not make an explicit avowal of the Restoration, supposing him to have been a believer. He was the founder of a new sect. His great labor was to give it strength and permanency. The Restoration was a doctrine which in the infancy of his denomination, might have been obnoxious to many of his associates. He could believe the sentiment, and incidentally preach it, without exciting any unpleasant feelings. But to give it prominence, and to insist upon it equally with other doctrines, would be to foment division, and to defeat the end of all his exertions. While we repeat the remark that we do not positively affirm Mr. Wesley to have been a Restorationist, we add, that in our opinion the presumptive evidence that he was, is strong. Such as we have been able to collect, is now before the reader. How conclusively it meets the point, each will determine for himself.

In concluding this notice of Mr. Wesley, we would observe that the Restoration is no longer an unknown doctrine in the respectable and flourishing denomination of Methodists. We are personally acquainted with devoted christians of that order who rejoice in "the faith once delivered to the saints;" and are assured by those whose facilities for information are ample, that it prevails to a considerable extent among the laity. Dr. Adam Clarke,

a distinguished scholar and commentator, though professedly a believer in endless misery, has written some of the happiest pieces (perhaps unconsciously) in favor of the Restoration we ever read. We scarcely recollect a more beautiful illustration of the doctrine than his comment on Titus ii. 11. Indeed, it is a sentiment which so approves itself to the kindest sympathies of our nature ; so answers the holiest aspirations of the christian heart ; so enrobes the Deity in love ; so exalts the character, and magnifies the office of the blessed Savior, that it requires but to be understood, to be received : and harmonizing as it does, with a distinguishing doctrine of Methodism, we perceive no valid reason why it may not yet become an universal doctrine of the order.

CHAPTER VII.

Mr. Winchester publishes Dialogues on the Universal Restoration—his reasons for so doing—criticism on the word everlasting.

In 1788, the year following his arrival in England, Mr. Winchester gave to the world, his *Dialogues on Universal Restoration*. This has been the most extensively read, and consequently, the most useful of all his productions. It is, to adopt the language of its title page, "the substance of several real conversations which the author had with various persons both in America and Europe, on that interesting subject," and is "chiefly designed fully to state, and fairly to answer the most common objections that are brought against it from the Scriptures." "I have had many dis-

courses (observes the author in his preface) with various persons upon this subject, and many objections have been proposed to me, which I have endeavored to answer; and I can truly say, that these discourses, their questions and my answers, form the bulk of these dialogues. I have endeavored to give all the possible force to their objections, and if any of them are weak, I can assure the public that I have not made them so, (as some have insinuated) merely that I might be able to answer them, but the weakest of them have been proposed to me, and I have fairly set down the most powerful that I ever heard, generally in the very words in which they were addressed to me, whether in conversation or by letter."

These dialogues are four in number. They present a distinct view of the scriptural basis of the Restoration, and show conclusively that the common objections to the doctrine are without foundation, and cannot abide the test of impartial examination. The style will commend them to every devotional heart. They breathe the very spirit of piety and christian philanthropy. The reasons which induced Mr. W. to publish this work, are thus stated by himself.

"1. That the doctrine itself might not suffer and be ill thought of, from the false and spurious mediums through which it has appeared, and for want of a more full and proper vindication of it.

"2. To remove so far as may be, those bars and obstructions that have, in some measure, blocked up the way, and shut up the minds of many, from so full and fair an inquiry into the gospel as it deserves, and as they might otherwise have given it.

“ 3. To correct the acidity of Reprobarian Leaven, and to prevent, if possible, those despondencies and dejections of mind, which too frequently arise from a strong and secret suspicion that Christ died only for the sins of a certain few, excluding all the rest of mankind from any saving benefit by his death.

“ 4. To harmonize scripture, and make it more consistent with itself than it seems to have been yet made : also to conciliate and coalesce contending parties, bringing them thereby nearer to one another in love and affection ; and so to that unity, peace, and concord, so devoutly to be wished.

“ 5. To undeceive and do justice to the English reader, who, when he takes up the inspired volume, is used to affix no other idea to the words eternal, everlasting, for ever and ever, than a strictly *endless duration*, when either happiness or misery are annexed to them.

“ 6. To establish and confirm the faith of some, who have seen reason to believe this doctrine, and were simply coming into it ; but finding few, as yet, in the full belief of it ; and hearing the continual outcries of its adversaries, without being able, at first view, to answer them ; they have got weak and wavering about it ; and inclined to neglect it, for want, as they suppose, of more and sufficient evidence.”

“ While I saw (he continues) the provision and salvation of the gospel to be only *partial*, I so declared and delivered it ; but now it appears universal, must I be silent ? ‘ He that hath my word, let him speak my word faithfully,’ saith Jehovah by his prophet : (Jer. xxiii. 28.) ‘ What is the chaff to the wheat, saith the Lord ?’ Partial redemption and salvation under my present views, are *the darkness and*

eclipse of the church of Christ. Universal Restoration of all lapsed intelligences, for I meddle with no other in this defence, *the Sun of Righteousness*, shining in his full strength, and in all his ability to save.

“Such is my faith and hope, that when the age of ages shall take place, full and ocular demonstration will then be given, that none were left without remedy ; nor any of the now fallen and intelligent creatures of God, but what shall be raised up again ; not to sink into non-existence, or the gloomy vale of annihilation ; much less to be endlessly miserable ; but to shine in all the borrowed light and glory of their transcendent Head and Restorer, JESUS CHRIST ; and in one united chorus of praise and thanksgiving, to sing hallelujah to God and the lamb, without ceasing and without end.”*

The perusal of this work is recommended to all who desire instruction in the subject upon which it treats. It is confidently believed that no stronger inducement to read it need be offered than the following criticism upon the use of the word *everlasting*, as found in the old and new Testaments. A subject imperfectly understood by a large proportion of common readers, is here rendered perfectly intelligible. After observing how seldom the word is used to express the *duration* of punishment, he proceeds :

“But was the word *aionion* [rendered *everlasting* in the new Testament] applied to misery but once in the whole Bible, it would deserve a serious consideration ; and unless the force of it [when employed to sustain the doctrine of interminable sufferings] can be removed by the authority of the scriptures, it must remain an unanswerable objection.

* Preface to Lond. ed. 1788,

“But I shall proceed to answer it, by bringing an equal number of passages where the word *everlasting* is applied to *things* and *times*, that have had, or must have, an end. As in the following passages: Gen. xvii. 7, 8. ‘And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an *everlasting* covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting* possession; and I will be their God.’ Verse 13. ‘He that is born in thy house, and bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an *everlasting* covenant.’

“Here note that the land of Canaan is called an *everlasting* possession; and the covenant of circumcision in the flesh, an *everlasting* covenant, though it is certain that the land of Canaan, as well as the other parts of the earth must be dissolved or melted, in the general conflagration; and *circumcision* is now declared null and void by the Holy Ghost; and the ceremony cannot endure to endless ages.

“Of the same kind are the following passages: Gen. xlviii. 3, 4. ‘And Jacob said unto Joseph, God Almighty appeared to me at Luz, in the land of Canaan, and blessed me: and said unto me, behold, I will make thee fruitful, and multiply thee, and will make of thee a multitude of people; and will give this land to thy seed after thee, for an *everlasting* possession.’ And in the blessing of Joseph he says, ‘The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound, of the *everlasting* hills.’ By which, I suppose, the hills of the land of Canaan were meant,

“God saith to Moses, **Exod. xl. 15.** ‘And thou shalt annoint them (Aaron’s sons) as thou didst annoint their father, that they may minister unto me in the priest’s office ; for their anointing shall surely be an *everlasting* priesthood, throughout their generations.’ **Lev. xvi. 34.** ‘And this shall be an *everlasting* statute unto you, to make an atonement for the children of Israel for all their sins, once a year ; and he did as **JEHOVAH** commanded Moses.’

“The apostle declares, that these *everlasting* ordinances were only *till the time of Reformation*, **Heb. ix. 10.** and this *everlasting* priesthood of Aaron’s son, had ceased long ago : ‘For the priesthood being changed (by Christ) there is, of necessity a change also of the law : for he of whom these things are spoken pertaineth to another tribe, of whom no man gave attendance at the altar : for it is evident that our Lord sprang out of Judah ; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident, for that after the similitude of Melchisedek, there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life : for he testifieth that, thou art a priest forever, after the order of Melchisedek : for there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.’ **Heb. vii. 12, 18.** The whole sum of the apostle’s argument, in this epistle, tends to prove that the *everlasting* ordinance is now no more ; and the *everlasting* priesthood of Aaron and his sons is now abolished.

“Another passage where the word *everlasting* is evidently used in a limited sense, is **Numb. xxv. 11, 12, 13,** where we read thus : ‘Phinehas, the son of Eleazer, the son of Aaron the priest, hath turned my wrath away from

the children of Israel while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, behold, I give unto him my covenant of peace : and he shall have it, and his seed after him, even the covenant of an everlasting priesthood : because he was zealous for his God, and made an atonement for the children of Israel.'

"If the word *everlasting* intends *endless duration*, how shall we be able to reconcile this promise with the total cessation of the Levitical priesthood? As for the family of Phinehas, with whom this covenant of an *everlasting* priesthood was made, it was entirely deprived of the benefit of the same, within the space of four hundred years : for when the sons of Eli transgressed the covenant, by profaning it, God sent him word, that as they had broken it on their parts, it was entirely, and to all intents and purposes, dissolved. Read 1. Sam. ii. from the beginning of the 12th verse to the end of the 17th, and from the 27th to the end of the chapter : and also, chap. iii. 11, 12, 13, 14.

"I will transcribe verse 30, of the second chapter in proof of my point. 'Wherefore JEHOVAH, God of Israel, saith, I said indeed, that thy house, and the house of thy father should walk before me *for ever* : but now JEHOVAH saith, be it far from me, for them that honor me, I will honor ; and they that despise me, shall be lightly esteemed.' Hophini and Phinehas, were soon after slain in one day ; and Saul the King of Israel, sent Doag the Edomite, who fell upon the priests and slew fourscore and five persons, who wore a linen ephod, in one day. 'And Nob, the city of the priests, smote he with the edge of the sword ; both men, women and children, and sucklings, and oxen, and asses, and sheep, with the edge of the sword.' 1. Sam.

xxii. 19. The whole house of Phinehas seems to have been destroyed at this time except Abiather; and when Solomon came to the throne he thrust him out from being priest, 'that he might fulfil the word of *Jehovah*, which he spake concerning the house of Eli, in Shiloh,' 1. Kings, ii. 27. From this time the house of Ithamar had the priesthood.

"It is so evident that the word which is translated *everlasting*, cannot in the nature of things, absolutely signify *without end*, that I should not think it worth while to quote any more passages in proof of its intending *age* or *ages*, only were it not constantly used as a great objection against the universal Restoration; I shall, therefore, instance two or three more in particular, in this place, and refer to a great number of others, of the same kind; all tending to prove the same thing. Hab. iii. 6, 'The *everlasting* mountains were scattered, the *perpetual hills* did bow.' The gospel is called 'The *everlasting* gospel,' Rev. xiv. 6, yet it must cease to be preached, when it shall be needed no longer."

"*Friend*. But when Christ threatened sinners, with *everlasting* fire, *everlasting* punishment, and *eternal* damnation; did not his expressions naturally convey the idea of *endless misery*? And may not the Son of God be accused of duplicity and deceit, if he did not mean to denounce *punishment without end*? And, therefore, if we believe his words to be true, as most certainly they are, we must reject the doctrine of the restoration, which puts an end to a state which is called *everlasting*, by the mouth of truth itself.—Are you able to answer this fairly?

"*Minister*. If I am not able to answer this objection, which you have stated in the strongest manner, I assure

you, I will confess myself in an error ; and shall thank you, (as an instrument) for bringing me to know it. The same objection that you make against the Restoration, the Jews make against *Christ* and *his religion* ; for they argue thus : God is an unchangeable Being, and he declared, in most solemn manner, that the ordinances of the Levitical dispensation should be *everlasting*, and the anointing of Aaron's sons should be an *everlasting* priesthood, throughout their generations ; (See Exod. xl. 15, and Lev. xvi. 34.)—and, therefore, we must reject the Messiah of the Christians, as an impostor ; inasmuch as he pretends to abolish those statutes, which God hath called *everlasting*, and to set himself up as a Priest, contrary to the express promise of the LORD, who cannot lie, nor repent that Aaron and his sons should have an *everlasting* priesthood ; and, therefore, if this is the true Messiah, God meant to deceive us when he promised us these *everlasting* blessings, and privileges, which, we must suppose were only *for a time*, if Christianity be true ; therefore, we reject it, as being inconsistent with the promises of God.

“It is evident, from this view of the matter, that the Jews reject Christ and his religion, upon as good ground, as you reject the Universal Restoration, and perhaps better ; for have nothing to plead against the Restoration, but some threatenings of punishments, which are called *everlasting* or *eternal*, in our translation, but they plead express promises of the *everlasting* continuance of their church state and worship, in opposition to Christianity. But if it be true that both the Hebrew and Greek words, which our translators have rendered by the English word *everlasting*, do not intend *endless duration* but a *hidden period*, or *periods* ; then the ground is changed at once, and the Jews have no

right to object against Christianity, because God promised a continuance of their temple worship, for *a certain age*, or *hidden period* ; nor the Christians to reject the universal Restoration, because God hath threatened the rebellious with such dreadful punishments, which shall endure through periods, expressed in the same terms. It is indeed confessed by some of the most learned Jews, that they have no word in their language, which absolutely signifies *endless duration* ; therefore they can only argue the *endless* continuance of any thing from its nature, and not merely from the words rendered *forever* or *everlasting*. And if this is the truth of the case (as who can deny it?) then, neither did Jehovah speak to deceive the children of Israel, when he promised them blessings of such long continuance which have ended long ago, and which are never to be restored by virtue of that covenant which he made with their fathers, when he brought them out of Egypt ; but by the new covenant which he *will* make with them when he shall return them to their own land ; nor did the Son of God speak to deceive, when he threatened the wicked with those punishments, which shall not end till they have answered the purposes for which it seems reasonably to believe they shall be inflicted, viz. to bring them down and humble their proud and stubborn hearts ; which shall be done, during the periods of his kingdom, before he shall have delivered it up to the Father, that God may be ALL in ALL.

“*Friend.* But if I should grant that the word *aionion* doth not even in the New Testament always signify *endless duration*, yet what would you gain by it, since it is plain that Christ hath set *the happiness of the righteous*, and *the misery of the wicked*, one against the other ; and hath expressed the continuance of both, by the same word, *aionion*,

in St. Matth. xxv. 46. Here, the punishment of the wicked, and the life of the righteous, are both declared to be *aionion* or *eternal*, without distinction. Now can you show me any passage of scripture, where the same word is applied to two different things, whose existence is not the same, or the time of their continuance not alike?

“*Minister.* Fairly stated! And if it be not as fairly answered, it shall be looked upon as an insuperable difficulty. But, happily, there is a passage in Hab. iii. 6, where the same word is used for very different things; ‘He stood and measured the earth; He beheld, and drove asunder the nations; and the *everlasting* mountains were scattered, the *perpetual* hills did bow. His ways are *everlasting*.’ In our translation, the mountains, and the ways of God, are called *everlasting*, and the hills *perpetual*; but in the original, the word *gnad* is applied to the mountains, and the word *gnolam* to the hills, and the ways of God. But whether we argue from the original or from the translation, it makes no difference. The question is, are the mountains, or the hills, *eternal* in the same sense in which the ways of God are? If so, the earth must have existed *coeval* with the ways of Jehovah, and the hills and mountains, must never be removed, while his ways endure; and, as his ways can never be destroyed, the absolute eternity not of the earth only, but its present form, its mountains and hills, must be inferred; contrary to Isaiah xl. 4, xlv. 10.—Ezek. xxxviii. 20.—Pet. iii. 7, 10, 11, 12.—Rev. xvi. 20, xx. 11.—Nay, even in this very text, the ways of God are spoken of as being of a different nature from the mountains, which were *scattered*, and the hills, which did *bow*.

“ Thus no solid argument can be drawn from the application of the same word to *different* things, to prove that they shall be equal in their continuance, unless their nature be the same.

“ Thus in the Greek New Testament, in Rom. xvi. 25, we read of the mystery which hath been kept secret, from *Chronois aioniois*, and in the 26th verse, we find, that it is now made known by the commandment *Tou aionion Theou*. But must it be argued, that because *aioniois* is applied to times, and *aionion* to God ; therefore, *times* are as ancient as Jehovah, and must continue while he exists. The absurdity of this is too glaring. Our translators have rendered *Chronois aioniois*, ‘since the world began,’ instead ‘of eternal times;’ and have thereby shown their judgment to be, that words cannot change the subjects to which they are applied, but the meaning of the words must be determined by the nature of the subject.

“ In Jer. xxviii. 8, the word *hegnolam* is used in the Hebrew ; but the translators did not think themselves obliged to render it ‘*from everlasting*’ or, ‘*from eternity* ;’ as it would have been highly absurd to have read, *eternal* prophets, or prophets which were from *eternity* ; and have therefore rendered it ‘*of old*’ though it is a stronger word than *gnad*, which they have translated ‘*eternity*.’ Isa. lvii. 15.

“ Many other instances of the like nature might be brought ; but these are fully sufficient to convince any unprejudiced mind, that nothing can be concluded in favor of *endless punishment*, from the word *aionion* being used to set forth the duration of that life which our Savior promises to the righteous.”

CHAPTER VIII.

Mr. Winchester gives to the world a course of Lectures on the Prophecies that remain to be fulfilled—his rules of interpretation—remarks on the Restoration of Sodom.

In the year 1790, Mr. Winchester commenced the publication of his *Lectures on the Prophecies that remain to be fulfilled*. This is the largest and most elaborate of all his works, and passed through several editions. It is in two volumes octavo and contains 1050 pages. The work was much admired, and tended greatly to increase his reputation as a theologian. The worth of the sacred scriptures as a depository of all the great events in which the hand of God is discernable, that have already occurred, or will in future transpire in the world; and as a faithful portraiture of human character, circumstances and condition, past, present and future, is pertinently exhibited in the following paragraphs from the "Preparatory discourse."

"Mankind are exceedingly desirous to know future events. There is scarcely any disposition which is stronger in men, than an earnest desire to know what shall be in time to come : it was so from the beginning, is now, and must be so, while human nature continues the same. Hence God's people, of old, were extremely apt to turn aside to astrologers, magicians, necromancers, soothsayers, and others who pretended to foretell future events. This, JEHOVAH forbade, in the most positive and peremptory manner ; but, at the same time, that they should not be at a loss for instruction, he promised them constant communications of his will by the prophets ; and, especially, by his Son, that

prophet like unto Moses; to whom they were commanded to hearken, in all things. The sacred canon, being now filled up, contains a full, plain, and clear account of all the great events that have happened, or shall happen, to mankind, and to the globe on which they dwell, from the beginning of time, to the final consummation of all things. Hence, the blessing that shall be to those that read, and that hear the words of this prophecy, is—That they shall come at the knowledge of future events, in a way that **JEHOVAH** approves of; in a way that shall do the highest honor to him: in a way, wherein he shall manifest himself to their souls, and bless them abundantly. The great and glorious *God*, doth not desire that we should live in ignorance: he has therefore furnished us, in the most glorious manner, with the means of useful knowledge. That book which contains the fates of men, the fates of empires, and of the globe itself, is within our reach, and open to our view. Would you wish to know your own personal fate? Look at your character, as represented in the Bible; and you shall there find the blessings or the woes, that must inevitably be your portion, continuing in the state in which you now are. Would you wish to know the fate of empires? Behold them exactly described in the sacred pages.—Would you wish to know the fate of the world in which you live? You have there the best information: you are there informed by **JEHOVAH** himself, of the great things that he will perform: you are told, that the time is nigh at hand, when the Lord Jesus himself shall descend! when he shall come in his own glory, with the glory of the Father, and with all the holy angels. Then the spirits of those that sleep in Jesus, shall *God* bring with him: he will raise their bodies from the grave: they shall have a part in the

first resurrection. The living saints shall then be changed ; they shall be caught up to meet him in the air ; and so shall they ever be with the Lord. He shall descend to earth : no more to suffer, bleed or die ; but, as an Almighty Conqueror ; to rule, till all his foes are made to submit to him, or fall before him.

“ In this blessed volume you are also told, that the nations of the world shall form great opposition against the Redeemer and his kingdom : they shall seek to cast off the yoke of God, and his Christ ; to break their bands asunder, and cast their cords from them : but that JEHOVAH shall laugh them to scorn, and have them in derision : that he will speak to them in his wrath and vex them in his sore displeasure : that in despite of all their attempts to destroy, or overthrow, the kingdom of Christ ; he shall take to himself his great power, and shall have dominion from sea to sea, and from the river unto the ends of the earth : that all the inhabitants of the world shall bow before him, and his enemies shall lick the dust. You are informed, in the sacred pages, that he will punish those who rebel ; but will exceedingly applaud, and highly reward, those who serve him in the present time ; by making them kings and priests unto God, and his Father ; and they shall reign with him upon the earth ; he will reward them, according to the improvement of the talents with which he hath entrusted them. He that, with the pound which his Lord bestows, by improvement gaineth ten pounds, shall have dominion, or authority, over ten cities ; and he that gaineth five, shall be over five cities : and all who behave well in their station, shall have that high plaudit of their Judge—*Well done, good and faithful servant*. Thus the blessed Savior of mankind, will justly dispense punishments and rewards.”

The subject discussed in these lectures was well suited to Mr. Winchester's capacious mind. Adopting the literal* method of interpretation, as in his opinion more consistent with the general sense of the scriptures, and as obviating the difficulties which most writers on the prophecies have encountered, he proceeds to establish by reason and divine testimony, the Restoration of the Jews—the thousand years' reign of Christ with the saints on earth, during which period Satan shall be bound and his power paralyzed—the loosing of the Adversary for a season,—his deception of the nations,—their hostile attempt and dreadful overthrow,—the general resurrection,—the day of judgment,—the sentence of the wicked,—the conflagration of the world,—the punishment of transgressors, and the final Restoration of all lapsed intelligences to holiness. It would be impossible, in this place, to present a synopsis of the arguments by which he sustains these views, or to give even a tolerable epitome of the scriptures adduced in their support. These of themselves would make a respectable volume. That the reader may be both gratified and profited, a few pages are here devoted to extracts upon the Restora-

* "I am far (he says) from denying a spiritual or internal sense to the word, especially to the historical part of it; but no spiritual meaning, or mystical interpretation, should so mislead us as to make us set the literal sense aside. As for prophecies, I choose to take them as literally as possible, provided the literal sense is worthy of God, and is not inconsistent with the general tenor of Scripture. There must be also some latitude allowed for the fulfilment of prophecy; so that it may sometimes be said to be partially fulfilled in one event, more fully in another, and perfectly in a third. But some say, 'By what rules will you always determine whether you are to understand a prophecy in a plain or figurative sense?' My rules are these:—Let the sense determine; exercise your best judgment; compare scripture with scripture; seek first for the literal sense: if that is consistent, adopt it; if a figurative sense is thought most grand, that may be brought in afterwards. If the literal sense cannot be admitted at all, as possibly may be sometimes the case, then seek such a figurative sense, as accords with the general meaning of scripture." *Intro. Lect. pp. 38, 39,*

tion of Sodom, founded on *Ezek. xvi. 53.* “*When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.*”

“When I was inquiring first into the evidence of Universal Restoration, the latter part of this chapter struck my mind very forcibly ; for if the sinners of Sodom, Samaria and Jerusalem, who were cut off for their abominations, and perished in their iniquities, and are the captives of sin, death, hell and the devil, shall have their long and dreadful captivity returned, why shall not all mankind be brought back again to a state of innocence and happiness, and restored to the Divine favor ? But when I come to look into the works of some famous expositors, to see their sense of these words, I was amazed to behold the boldness of some, and the darkness of others in their explanations. The first I looked into upon the subject was the continuation of Mr. Poole’s Annotations, and the authors are so rash as to represent God mocking and jesting instead of promising in these words. They understand the sentence ironically, as though God had said, *When I shall bring again their captivity, the captivity of Sodom, and her daughters, which I never will, and the captivity of Samaria and her daughters, which shall never be returned,* then will I bring again the captivity of thy captives in the midst of them. But as the former shall never come to pass, so also the latter shall never take place. How could men suspect that the God of truth would intimate in such a solemn manner that when he should accomplish two wonderful things, he would perform a third no less marvellous, when he never intended to do either ? Such trifling would hardly become a wise

and good man, much less a wise, powerful and good God. But if there was any kind of uncertainty in these words (which there is not, that I can discern) yet the promise being repeated in another form in ver. 60—63, would entirely remove all doubt or hesitation. For there it is expressly declared that God, notwithstanding all the sins of Jerusalem (so much greater than those of Sodom) will remember his covenant with her in the days of her youth, and will establish unto her a new and everlasting covenant, and that she shall receive her sisters, both Samaria and Sodom for daughters, and that God shall be pacified towards her for all that she hath done. So that it is impossible that words should be more positive, or promises more express.

“The captivity of Sodom and her daughters shall be returned, the captivity of Samaria and her daughters shall be brought again, and the captivity of the captives of Jerusalem shall be brought again in the midst of them. I understand the whole seriously as a glorious prophecy of what shall take place after the day of judgment, and shall consider it in that light.

“What prevents this prophecy from being accommodated to any event anterior to the day of judgment, is the express promise of the captivity of *Sodom* being brought again, whereas the inhabitants of that city, and her daughters, the cities of the plain, were all destroyed by fire and brimstone from heaven; none escaped. They are set forth for an example, suffering the vengeance of *aionion* or eternal fire, and seem to be reserved to the day of judgment to be further punished, and according to our Savior's own words, shall be then condemned; for if ‘it shall be more tolerable for the inhabitants of Sodom and Gomorrah

in the day of judgment,' than it shall be for the inhabitants of Chorazin, Bethsaida, Capernaum, and the other cities where the works of Jesus were done, it certainly is plainly implied, that the inhabitants of the land of Sodom shall be judged, condemned and punished, at and after the day of judgment, as well as the inhabitants of those cities where our Savior's mighty works were wrought, though with a lighter or more tolerable punishment. See Gen. xix. 24, 25, Jude, 7, 2 Peter ii. 6—9, Matt. x. 15, xi. 20—24, Luke x. 12—15. And therefore, however possible it might be to explain the bringing again of the captivity of Samaria and Jerusalem, to mean the return of their descendants to dwell again in the land of Israel and Judah, yet as Sodom, which was entirely destroyed, both country and inhabitants, is included in this most gracious promise, and as the captives of both Samaria and Jerusalem are to be brought again in the same manner, and all joined together in one covenant, and Jerusalem is to receive the others as daughters, we are obliged to understand the whole prophecy of their return in this chapter as a glorious display of grace that shall take place after the day of judgment, and the ages of punishments are past.

“In other prophecies the return of the descendants of both Israel and Judah to dwell in the land which God gave to their fathers, is clearly promised, and shall doubtless, be performed in the latter days. But what are these promises to the thousands and millions that have been destroyed in their sins? But if the prophecy in this chapter speaks of the return and deliverance of those who seem past all hope of recovery, how very glorious must such an idea be! and how important those predictions appear that otherwise seem to have little or no meaning in them.

“Having thus cleared the way a little, I think that I may safely proclaim and publish to the world, by divine authority, that the captivity of Sodom and her daughters shall be brought again, by that same God who took them away for their sins and abominations, as he saw good : Samaria and her daughters, whose inhabitants were mostly destroyed by the sword of the king of Assyria, shall also be brought back from the dreadful state of sin, misery, pain, woe and death, wherein they have remained during such long and dreadful periods. For though Ephraim is severely threatened by God with total destruction ; yet he graciously promises a final and everlasting deliverance to them, saying, ‘ I will ransom them from the power of the grave ; (or hell.) I will redeem them from death : O death, I will be thy plagues ; O grave, (or hell) I will be thy destruction : repentance shall be hid from mine eyes.’ *Hosea xiii. 14.*

“ And at the same time shall Jerusalem, who was more wicked than her sisters, be also restored, and her captives be brought back in the midst of the others ; and she shall be as a mother unto them ; and they shall be as dear to her, and tenderly beloved, as daughters, in that glorious return of their captivity.

“ *Verse 54.* ‘ That thou mayest bear thine own shame, and mayest be confounded, in all that thou hast done, in that thou art a comfort unto them.’

“ It is here represented that the conduct of Jerusalem had been so much worse than that of Sodom and Samaria, that she had been a comfort to them, and had justified them in all they had done. She is threatened, therefore, that she shall bear her own shame in proportion to her crimes, and to all her iniquities, not only because of the

multitude and greatness of her sins, but because she had justified her sisters by her conduct, though she had severely judged and condemned them in words. The remembrance of this folly shall serve greatly to humble Jerusalem, even after the return of her captivity, and forever prevent her from glorying in herself, or over her sisters; being thus wholly cured of her pride and vanity, she shall receive and embrace her sisters in the kindest arms of affection, being filled with as much shame and confusion at the remembrance of her crimes, as can consist with a state of entire reconciliation, and perfect happiness.

“Verse 55. *‘When thy sisters, Sodom and her daughters, shall return to their former estate, thou and thy daughters shall return to your former estate.’*”

“The same thing is promised here in other words as was in ver. 53, viz. their complete restoration to a state of innocence and happiness, being entirely delivered from sin, misery and death, and brought into their first state of perfection, beauty and glory, no more to be defiled forever by sin, or hurt by misery. If it be objected, that the former estate of Sodom, Samaria and Jerusalem, was not a state of innocence and happiness, but on the contrary a state of sin and misery; I answer that all the creation was beautiful, and free from every kind of evil, as it came out of the hands of a God of infinite wisdom, power and goodness; and the same is true of *all*, that was said of the King of *Tyrus*, ‘Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee. *Chap. xxviii. 15.* And when iniquity shall be no longer found in men, then shall they be again perfect in their ways; and thus they shall return to their former, or first estate. Then shall the morning stars again sing together, and all the sons of

God shall shout for joy as at first ; see Job xxxviii. 7, and the whole creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. See Rom. viii. 21. If it be therefore acknowledged that the state in which intelligences were first created, was good, yea, very good, then their return to their former estate, implies a return to blessedness and goodness. And this return seems evidently foretold respecting the vilest of sinners. And if this be true, how does it magnify the wisdom and goodness of God in the most amazing manner ! Well may it be said upon this view, that *God is good to all, and his tender mercies are over all his works*, since even those poor, miserable wretches whom every one would be ready to conclude in a forlorn and hopeless state, and wholly lost without remedy, are still remembered by their kind and great Creator, and shall by his infinite mercy, in Christ Jesus our Lord, be brought back again to their first estate.

“ Verse 56. *‘For thy sister Sodom was not mentioned by thy mouth in the day of thy pride.’* ”

“ Here Jerusalem is blamed for her pride and haughtiness, and high conceit of herself, in that she scorned even to mention the name of her sister Sodom in the day of her pride ; though in reality she was so much worse than Sodom, that her sister might have been ashamed to be owned by her. Yet Jerusalem despised her that was more righteous, or less wicked than herself, and would not think of that dreadful destruction that came upon Sodom for fewer crimes than those of which she herself was guilty, and refused to be warned by so sad an example.

“ And is not this the case with many sinners in this world, who affect to be righteous themselves, and despise those who are suffering severely for less crimes than their

despisers are daily committing, who yet seem to forget that their own turn must come, to suffer in proportion to their transgressions, unless they repent? The dead and lost are forgotten by their friends and companions, in a short time, but God remembers all his creatures and has their interest at heart, even when he punishes them for their transgressions.

“Verse 57. *‘Before thy wickedness was discovered as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines who despise thee round about.’*

“While her wickedness was kept concealed she highly esteemed herself, and was looked upon with veneration by the nations round about: but when her iniquity broke forth, she appeared viler than Sodom, and was as much despised by them, as she had despised the most miserable inhabitants of those cities which were destroyed by fire from heaven. *Sin is a reproach to any people*; and they that commit it must come to be despised, sooner or later; they who despise others are generally more worthy to be despised themselves, for concealed sin is extremely hurtful to the breast where it is harbored, and the more so because such persons conceive and retain a good opinion of themselves, and are well thought of and much esteemed by others; whereas if their real character was known, they would be despised by mankind, and that might have a happy tendency to destroy their own pride and self-conceit.

“Verse 58. *‘Thou hast borne thy lewdness, and thine abominations, saith JEHOVAH.’*

“That is, as certainly as thou hast committed lewdness and abominations, so thou shalt bear thine iniquity, or the punishment of thy lewdness and all thine abominations.

“Verse 59. *‘For thus saith Adonai Jehovah, I will*

even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.'

“Here is God’s severe threatening to deal with his faithless and perfidious people as they had done by him. Their crimes were of their most dreadful nature, in despising the sacred oath, and breaking the covenant of their God, by which they had avouched the Lord to be their God, and were truly married to him, and he therein had avouched them to be his people, and was married to them : and it was a far greater crime for Jerusalem to break the marriage covenant with God, by idolatry and other sinful abominations, than for a wife to break the marriage covenant with her husband by adultery ; even as God is greater and better than man. If adultery deserves to be punished with death, how much sorer punishment did Jerusalem deserve for her wicked abominations, by which she alienated the mind of God from her, and caused him to put her away ? God threatens to judge and punish her as women that break wedlock, and shed blood, or commit murder, are judged, and to give her blood to drink, and to recompense her evil way upon her own head. This cannot be fully done in this life, since as has been observed already, even simple adultery is worthy of death ; what then, must adultery against the great Jehovah, or idolatry deserve ? A punishment millions of times greater, and which consequently cannot be endured in this life ; so that the very nature of the crime teaches us to look beyond the death of the body for the accomplishment of the threatening, *I will even deal with thee as thou hast done.*

“Verse 60. ‘*Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.*’

“This glorious promise proves beyond contradiction, that the greatest crimes may be punished as they deserve, and yet room may be left for the exercise of mercy ; which could not be the case if punishment was absolutely endless.

“It is plain that God threatens to punish Jerusalem as she deserved, and to do to her as she had done in despising the oath, and breaking the covenant ; and it is also evident, that no calamities that may be endured in this life, can possibly be adequate to such dreadful crimes, and therefore their punishment must be chiefly in another life : and yet to this same people God says, ‘*Nevertheless*, notwithstanding all your sins and provocations, and although I will deal with you exactly according to your ways, yet I will after all remember the covenant which I made with thee in the days of thy youth, in the wilderness of Sinai, and not only so, but I will receive thee again in an everlasting covenant, that shall never be forgotten ; which covenant shall be established and confirmed forever, and thou shalt never more depart from me, and there shall be no more a breach between us.’ Now if this is the evident sense of the passage, then it is a settled point that the greatest punishments that can be inflicted upon the greatest transgressors, are perfectly consistent with designs of mercy towards them, and with the greatest kindness that can be conceived. Thus God reconciles what to most men appears impossible, *strict justice with boundless mercy*, and both may, according to the divine plan, take full effect upon the same persons. The person is the same, ‘I will even deal with *thee* as *thou* hast done, &c. ; nevertheless I will remember my covenant with *thee* in the days of thy youth, and will establish unto thee an everlasting covenant.’ All this, (however inconsistent with the systems of men) is spoken to the same people, and shall all be completely fulfilled. Both wrath and

mercy shall have their full place in the same persons ; first, wrath for a season, then mercy forever.

“ Verse 61. ‘ *Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thine younger, and I will give them unto thee for daughters ; but not by thy covenant.*’

“ In these words it is declared that Jerusalem shall receive her sisters, Samaria and Sodom, as daughters, in the same new covenant in which she shall receive her Maker as her husband. At the same time that God gives himself to Jerusalem, as a father, friend, and Lord, he shall give Samaria and Sodom to her as daughters in the new covenant, and she shall receive them in the kindest arms of love and affection ; and if this does not imply the final restoration of Samaria and Sodom, as well as Jerusalem, then I cannot tell what it can mean. But as this is the plain sense of the words, I shall follow it, without regarding what the opinions of men may be concerning the matter. In the midst of all this joy, it is again repeated, that even then Jerusalem shall remember her ways and be ashamed, and shall not be able to forgive herself even when her Lord shall receive her again, and when she shall receive her sisters. Those who are restored after this life, shall experience the same kind of shame, only to a greater degree than those feel who receive the manifestation of the Divine forgiveness in time ; they who now know their sins forgiven, blush and are ashamed and confounded at the remembrance of their transgressions ; and the more they are assured of pardon, the more unable they are to forgive themselves, for sinning against so kind and good a God. Now as it is a fact that this kind of shame is perfectly consistent with very great degrees of happiness, joy and comfort, there can be no doubt but it will be the portion of those who shall be restored hereafter, as well as those who receive forgiveness in this world. The remembrance of their evil ways must make

them greatly ashamed to think how much they have sinned against the God of grace and boundless love.

“Verse 62. ‘*And I will establish my covenant with thee, and thou shalt know that I am Jehovah.*’

“It is here again repeated, that God will establish his covenant with Jerusalem restored, even the new and everlasting covenant, which shall never be broken : there shall thenceforth be no more lapse or falling away forever ; these redeemed ones, though formerly they were the greatest sinners, yet from that time when God shall return their captivity, they shall forever cleave to him, as the steel doth to the loadstone, and forsake him no more. *And thou shalt know that I am Jehovah.* This knowledge is eternal life, and this is what God promises to give to those who have been the greatest transgressors. I have often observed that this or some similar expression, closes most of the dreadful threatenings of this prophecy ; which shows that the greatest mercies are intended to succeed the most terrible judgments, and that the greatest rebels are punished with a view to their humiliation and restoration ; to bring them to know, and consequently to fear and love the glorious Jehovah.

“Verse 63. ‘*That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith Adonai Jehovah.*’

“How often these words are repeated in the latter part of this chapter, after the promises of grace begin to appear in the forty second verse ! *Bear thine own shame, yea, be thou confounded also, and bear thy shame ; that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done ; then thou shalt remember thy ways and be ashamed, &c. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, &c.* This shame and confusion of face is to take place when Jehovah shall be

pacified towards Jerusalem for all that she hath done. So that it is evident that this shame is perfectly consistent with a state of favor and acceptance with God, and with a state of peace and happiness.

“ I have now briefly gone through the exposition of the eleven last verses of this chapter, and if the sense which I have given them is true, and agreeable to the connection of the words, this prophecy is highly important indeed, and lays a firm foundation for many conclusions of great consequence, some of which I will mention as a proper close to this lecture.

“ 1. *Endless damnation* cannot be true if we understand the prophecy aright ; for Sodom was cut off, and is set forth for an example, suffering the vengeance of eternal fire, and yet God promises to bring her captivity again. No instance could possibly be chosen more to the purpose than this of Sodom ; for no other rational explanation can be given that I can see. There is here no room for evasion. That Sodom was wholly destroyed both land and inhabitants, is a well known fact ; none escaped but Lot and his two daughters, who were only sojourners there, and were of the kindred of Abraham. Now, if these inhabitants of Sodom, who for their abominations were destroyed by fire and brimstone from heaven, shall be restored and brought again, then there may be hope for all the lost. And especially since a people much more wicked than Sodom, shall be joined in the same blessing, even the inhabitants of Jerusalem ; whom God shall receive in an everlasting covenant, and will be pacified towards them for all that they have done.

“ 2. Equally evident it is that *Final and Entire destruction*, or *annihilation* is not the design of God ; since if any of the human race were to be forever destroyed, we should expect the inhabitants of Sodom to be among the number. They were destroyed in a most dreadful manner by fire from hea-

ven, and the scriptures often speak of their destruction ; and yet God promises to continue them in existence, and give them to Jerusalem for daughters, and bring again their captivity : consequently all the threatenings of utter destruction found in the sacred volume, are to be understood in such a manner, as to be consistent with the restoration of those who are destroyed. *Sodom was utterly destroyed ; Sodom's captivity shall be brought again : therefore, Sodom shall not be annihilated.*

“ 3. We may conclude that if Sodom and Samaria, and even Jerusalem, whose wickedness was far superior to their's, shall be restored ; certainly all the human race. I hope none will say that this is a rash conclusion ; these nations seem to be set forth for examples, as the vilest of mankind, whose sins were very great, and the punishments the most severe and exemplary. Now if God restores the vilest, who can doubt his gracious designs towards the rest ? O, the wonderful love and goodness of God to the most unworthy objects ! His thoughts are not our thoughts, nor our ways his ways ; for as the heavens are higher than the earth, so are his thoughts above our thoughts, and his ways above our ways. His mercy lasts for a thousand ages, and far exceeds his wrath. An end shall come to his displeasure, even towards the greatest sinners, whom he will indeed first severely punish, and then will make his *fury towards them to rest*, and his *jealousy to depart* from them, *and will be quiet and will be no more angry.*

“ 4. Nations as well as individuals shall retain their identity, and personal and national characters, even in the day of judgment, and afterwards ; Sodom and her daughters, and Samaria and her daughters, shall be given to Jerusalem for daughters in the joyful day of their restoration.

“ 5. God punishes with a direct design to humble, sub-

due and reclaim ; this is the *key* which opens all the dark scenes, and brings light out of obscurity, and justifies the severest dispensations of God in the punishments which he inflicts. And notwithstanding that he will deal with sinners as they have done, yet will he remember mercy for them, and will be pacified towards them for all that they have done ; thus the severest judgments and the greatest mercies, may not only be dispensed by the same God, as all allow, but may be both exercised towards the same persons : as is evident by the whole of this prophecy.

“6. It is no uncommon case for persons who are esteemed righteous by others, and who have a very good opinion of themselves, to despise and judge others with great severity, who are less guilty in the sight of God than themselves.

“7. It is very common for sinners that are alive, to vaunt it over those who are dead, or else to be unmindful of them ; not considering that in a little time they may come into the same situation as their companions in sin who are gone before. And this criminal conduct is the more encouraged on the account of the prevalence of that unworthy sentiment, that *God cannot help the dead, nor ever have mercy on the damned*, which is clearly confuted by this prophecy. God can bring thee, O, sinner, into the same situation with the most miserable of the dead ; and he can restore the most unhappy among them to rest and peace. Therefore do not open thy mouth to glory over them ; nor rashly pronounce their deliverance impossible ; but leave them to the mercy and compassion of their Maker, and take warning and repent, lest thou shouldest come into the same state of torment.

“8. All sinners shall be brought to shame and confu-

sion of face for their transgressions, even when God is pacified towards them; but with this difference, they who confess and forsake their sins here, and walk in the ways of God during their lives, shall only be ashamed for a little season, but in the world or age to come, they shall not be ashamed nor confounded to eternal ages. See Isaiah xlv. 17. — But all those who have been incensed against Jehovah, and have continued in rebellion against him during life, shall be ashamed and confounded hereafter; their everlasting confusion shall never be forgotten. See Isa. xlv. 24., Jeremiah xx. 11. And even when God shall forgive them, and be pacified toward them for all that they have done, they shall be filled with shame and confusion of face at the remembrance of their ways.

“9. By all this we see that the finally redeemed shall be made up of two great divisions at last: those *who shall never be ashamed nor confounded world without end, who shall never be ashamed*; and those who shall *bear their shame, remember and be confounded, and never open their mouth any more because of their shame*; when God is reconciled to them, or pacified towards them for all that they have done. Yet this shame and confusion of face is as perfectly consistent with that kind of happiness which they shall receive after they are reclaimed from their evil ways, and truly humbled, as the glory, honor and dignity of the first class are with that exalted felicity in which they shall be placed. Thus they shall differ; one shall shine like the sun in the kingdom of their father, and the other shall stand in the glory of the moon. I see a beauty in this divine order which I cannot express: but hope what I have said will throw some light on this prophecy, and give you to see the beauty and propriety of the *Universal Restoration*, as

it stands revealed in the scriptures of truth. How infinitely superior is this system to the doctrine of *annihilation*, which supposes that the Deity will utterly destroy out of existence a considerable part of his creatures, and thereby will confess that he was not able to reclaim them ! Oh ! what a most gloomy thought it is, that God should give existence to so many millions of intelligences, naturally capable of glorifying and enjoying their Creator ; and yet should be obliged at last to destroy them entirely ! O gloomy, melancholy thought ! may it never invade my breast ! I trust it never will until my ideas of God are materially changed. I now believe that he is infinitely wise, powerful and good ; that his counsel shall stand, and that he will do all his pleasure ; and that he created intelligences to glorify and enjoy him their great and glorious Creator. And I see no reason to fear but he will bring them so to do.

“ But if the doctrine of *annihilation* is so gloomy, with what unknown and inconceivable horror is the doctrine of *Endless Misery* fraught ! How dreadful the thought that God should punish his creatures to all eternity without having the least design for their good or happiness ! Can a wise and good God punish for no purpose, but merely to satisfy what they call *vindictive justice*, which they say can never be satisfied to all eternity ? *Endless Misery* seems to reflect upon the character of God, and for that very reason I cannot believe it to be true. It is also hard with respect to man : for instance, what wise man would not have preferred, (could it have been put to his choice) never to have had an existence, rather than have stood an equal chance of being endlessly happy or endlessly miserable ? How much more so in the present state of human nature, when the chance seems more than ten to one

against happiness ! Now can it be supposed that an infinitely wise and good God, would create intelligences that he foresaw would be *endlessly miserable*? More dreadful still is the idea which some have, that he created them on purpose that they might sin, and be miserable to all eternity! But blessed be God, we are not obliged to receive either of these systems as the plan of an all-wise and gracious Father. One plan remains, in which no such absurdity appears; that of the *Universal Restoration*, in which both wisdom, power, goodness, grace, justice, mercy and truth meet and harmonize. In this scriptural system, the sinner is punished, sin is destroyed, and the creature is restored. God is glorified, his character is cleared from all shadow of injustice, he is pleased with his creatures, and they are pleased with him. All is peace and reconciliation according to this view. And blessed be God, this glorious system naturally appears in the prophecy that we have been considering, as well as in many other parts of the scriptures." Lect. xxxiii, pp. 282—296.

CHAPTER IX.

An objection to the Restoration noticed—Calvin and other writers on Infant punishment—Mr. Winchester's illustration of the Spirits in Prison—rebutts the charge that his views make void the efficacy of the blood of Christ—punishment not expiatory—remarks on the Restoration of language—poetic address to Mr. W.

It is frequently urged as an objection to the Restoration, that at death the destiny of man is unalterably fixed—that

when the earthly tabernacle is dissolved, he immediately becomes a vessel of eternal wrath, or enters into the enjoyment of ceaseless bliss.* As the hypothesis upon which the first sentiment is based, casts a deep shade upon the divine character, and as it is assented to if not believed by a respectable portion of the christian world, it deserves a passing notice. This hypothesis assumes, what has never yet been proved, that when death has dissolved the mystical connexion between soul and body, an entire change takes place in the relation of the Creator to the creature. This pre-supposes that in the present life, the Divine administration is conducted by one set of principles, and in the future by another — and that He who *here* waits to be gracious, is long suffering and kind, is the impenitent sinner's compassionate and merciful Saviour; will *there* become his angry and inexorable judge, hide his benevolence beneath the mantle of vindictive justice, and cast him off without mercy forever. But what say the scriptures? "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "I the Lord change not." God is the same in wisdom and purpose, yesterday, to-day and forever. His

* The passages usually adduced to sustain this sentiment are these: "As the tree falleth so it shall lie, as death leaves us so judgment will find us" — "there is no repentance in the grave." It need only be remarked in this place, that these passages are not in the scriptures, and therefore weigh nothing in the argument. If they were, they would not militate against the Restoration. 1. Because Restorationists believe there is no repentance *in* the grave. The soul is immortal, and does not lay with the body in the dust. 2. Because after the judgment—after the incorrigible are cast into the lake of fire, which is the second death,—all things are to be made new.—There is to be no more curse—there is to be a new heaven and a new earth, wherein dwelleth righteousness—God is to wipe away all tears—"and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Rev. xxi. 1—4. xxii. 3. v. 13.

moral government in all its parts is eternal as his own nature. Whatever character he sustains to his creatures in time, he will sustain in eternity. By whatever laws he governs them here, he will govern them there. If he has revealed himself as a Father here, he will be no less so there. If he is mereiful here, he will be merciful there. If he punishes sin here, he will punish it there. If he chastens us for our profit here, he will administer his corrections for no less benevolent an end there.

Again. What is it to die? It is to change our mode of existence. In this world the soul exists in a corporeal frame, in the future it exists out of it. Death does not change the relation of the soul to its Maker nor its Maker to the soul. It remains the same conscious, accountable intelligence, subject to the same laws, and amenable to the same tribunal, that it was here. If it has done well, it will be rewarded; if ill, it will be punished; and that, until punishment connected with the instructions of grace, shall have effected the object for which it is inflicted—the reformation of the sinner.

The idea that death determines the condition of each sentient being forever, is obnoxious to insuperable objections both from reason and revelation. It consigns to eternal perdition a large proportion of the human family who are ushered into being and die under circumstances precluding the possibility of their attaining a knowledge of their Saviour in the present life. For example. The world contains about 900,000,000 inhabitants. Of these, not more than 300,000,000 are christians, or inhabitants of christian countries. The residue, 600,000,000 are pagans and mahommedans. They have never heard the sound of the gospel. They live and die ignorant of Christ

and of the way of salvation. Now if there be no change after death, they must be forever miserable as the consequence of an ignorance they possessed no power to obviate. With what a character does this clothe the Deity! It represents that benevolent Being who is good to all, even to the wayward and thankless, — whose tender mercies are over all his works — who suffers not a sparrow to fall to the ground unnoticed — and who sent his Son to labor, suffer and die for sinners — as giving to myriads of intelligences an existence that will necessarily be to them an endless curse! It may be said, that though they have not the gospel, they have a natural law, by which they will be judged, accepted or rejected. We answer, if this law is sufficient, salvation by Christ is superceded, and the Apostolic declaration that he is the only name under heaven by (or through) whom men can be saved is falsified. Acts iv. 12.

Further. A large proportion of the human family die in infancy. In this life, they cannot, from the very nature of the case, possess any knowledge of their Redeemer. If the opportunities and means of instruction terminate at death — if, in the future state there can be no expansion of intellect — no developement of the understanding — no advancement in the knowledge of their Lord and Saviour Jesus Christ — they must remain eternally ignorant of the only Being empowered to save — to give eternal life. Calvin saw this necessary deduction, and, as a consistent theologian, incorporated infant damnation into his scheme of the Divine Government.* One of his followers has attempted to reconcile this Molochian doctrine with the di-

* A denial of this doctrine was esteemed by Calvin no less than blasphemy! Sebastian Castalio having objected to a system that “condemned and reprobated the wicked before they existed, not to say be

vine equity and goodness, by teaching that as infants are not actual transgressors, God will assign to them a milder form of punishment!† How different the views of the Saviour. He took little children in his arms and blessed them, at the same time assuring his disciples that of such is the kingdom of heaven. It may also be observed that a large number of mankind die ideots and insane. But if the powers of reason and understanding be not restored in a future state, then to them the mission, works, sufferings and death of Christ will avail nothing, while their condi-

fore they were wicked and had sinned," Calvin makes the following reply :

"You deny that it is just in God to damn any one, unless on account of transgression. Persons innumerable are taken out of life while yet infants. Put forth now your virulence against *God who præcipitates into eternal death* HARMLESS INFANTS (*innocuous fetus*) torn from their mothers' breasts. He who will not detest this blasphemy [of yours] when it is openly exposed, may curse me at his will. For it cannot be demanded that *I* should be safe and free from the abuse of those who do not spare *God*." Tractt. Theol. Calumniæ Nebulonis ejusdam adv. Doctrin. Joan. Calvini de Occulta Dei Provid. et ad eas ejusdem Calvini Responsio. — Art. xiv.

It is painfully curious to notice the *nonchalance* with which the endless punishment of infants has been treated by calvinistic theologians. Zanchius says that infants are as "deservedly damned on account of the nature they have, to wit, a wicked nature and repugnant to the law of God," as "young serpents and the whelps of wolves, who cannot as yet harm any body, are put to death." A similar sentiment is advanced by Archbishop Usher, while Hildersham very coolly attempts to prove "1. That all infants are sinners, and deserve damnation. 2. That many infants have been vessels of wrath and firebrands of hell." *Lect. on 51st Psalm*. We have now before us a copy of "A Confession of Faith owned and consented to by the elders and messengers of the churches assembled at Boston in New England, May 12, 1680," in which it is stated that while "*elect* infants, dying in infancy are regenerated and saved by Christ," — "*others not elected*, although they may be called by the ministry of the word, and may have some common operations of the spirit, yet not being effectually drawn by the father, they neither do nor can come unto Christ, and therefore cannot be saved." This is pure calvinism. To what extent the sentiment now prevails, it is difficult to determine. It is seldom heard from the pulpit, and but few, clergy or laymen, are willing to confess it in private. No one can be a *consistent* calvinist, however, and deny it.

† Wigglesworth's Day of Doom.

tion will be an eternal stain upon the character of their Creator.

Once more. The scriptures explicitly teach a resurrection from the dead of the just and of the unjust. The resurrection is to be succeeded by the judgment, when each will receive the award of his good or evil deeds. But if the final condition of both just and unjust is unalterably fixed at death, the use of both resurrection and judgment are destroyed ! We might, did it come within the design of this work, offer still further objections to the hypothesis now briefly examined. We will only observe that reason and revelation are decidedly opposed to it. Both concur in extending the means of grace beyond the present life, as the only method of equalizing the ways of God to man — of rescuing the Divine character from the implied dishonorable imputations of an erroneous theology — of accomplishing the designs of the gospel — and of answering the prayers of all christians.

The apostle Peter is explicit on this point. He says, 1 Peter iii. 18—20, that “ Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit ; by which also he went and preached unto the spirits in prison ; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls were saved by water.” And in the next chapter at the 6th verse, he assigns the following reason why the gospel was preached to the spirits of the sinful antedeluvians: “ For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, *but live according to God in the spirit.*”

This subject is treated at large by Mr. Winchester in the 2d volume of lectures from which the remarks on the Restoration of Sodom are extracted. He notices and conclusively confutes the various hypotheses by which schoolmen have wrested the text from its simple and obvious meaning. We here give a few extracts.

“The common way of evading the force of this passage in favor of the doctrine of the Restoration of lost souls after death, is by referring it entirely to the preaching of Noah. And so then the meaning of the whole is only that “Christ by his Spirit in Noah, preached to the inhabitants of the old world, who in the times when St. Peter wrote were all spirits in prison, shut up in endless despair.” But I have endeavored in a former lecture, to prove this to be a forced, unnatural and absurd interpretation of the text.

“The first that I shall now insist upon, as a proof that it was Christ himself in person, and not Noah that the Apostle here speaks of, who preached to the spirits in prison, is, that this event took place after our Saviour’s death, and therefore could not have been in the days of Noah. Christ suffered for sins, “being put to death in the flesh, but quickened by the Spirit :” it would be strange to the last degree, if St. Peter, when speaking of the sufferings and resurrection of Christ, had immediately connected in the sentence, how Christ by his Spirit assisted Moses in governing Israel, — Joshua and the Judges of Israel in the administration of justice, or Solomon in building the temple, or the prophets in prophesying ; because, however true it might have been that they were assisted by the Spirit of Christ, the argument was nothing to the purpose that the Apostle was treating on : and the same may with equal propriety be said of the preaching of Noah ; for what had

that to do with the sufferings of Christ? But if according to the plain meaning and construction of the words, Christ himself, by his own spirit, or soul disembodied, went into the place where the spirits of the disobedient were confined in prison, and preached to them; then there is a plain and natural sense in the expressions, and that sense is infinitely important.

“It is said that Christ *went* and preached to the spirits in prison; the Greek words are such as signify a journey to a distant place, and are used in ver. 22, to express his ascension into heaven. Jesus went down to the dark abodes of sorrow, as really as he afterwards went up into heaven to the regions of bliss and glory. He went on a most glorious errand; such a journey none but himself could have undertaken. But he that came down from heaven to earth to preach to living men, knowing the deplorable state of the dead, shut up and bound in prison, laid down his life for them, and then went in person to preach to them in their gloomy caverns. Oh! how wonderful was the process of Christ! he clothed himself with our flesh, that he (among many other purposes) might preach to living men; and he put off his tabernacle of flesh, that he might go among the disembodied spirits, and preach to them. Thus rendering himself accessible to all, by assuming their several states; and being as far as possible conformed to all, for their advantage. He entered into the condition of all men, both living and dead, that he might not only sympathize with, but save and restore all those for whom he shed his blood.

“If Joseph had not gone into the prison, he could not have interpreted the dreams of those who were already in prison; so if Jesus had not become a disembodied spirit, and entered into the prison where spirits were confined, he

could not have preached to those who were shut up in darkness. These were his auditors, according to my text, and I firmly believe that the words are true, and that he did preach, not to men in the flesh, but to disembodied *spirits*; not to those who walk at liberty, but to those who were confined in chains of darkness, and were kept in long and close imprisonment; and must forever have remained without hope of deliverance, had not the kind Redeemer deigned to visit them. For no man in heaven, nor on earth, nor under the earth, had either will or power to have performed such an amazing enterprise. As for the generality of men on earth, they are so far from ever having contrived such a plan, that even now, when it is published by the highest authority, they will make twenty evasions, rather than believe that ever our Lord undertook such a journey, to visit and preach to the spirits in prison."

"The gulph fixed between the abodes of the happy and miserable, was absolutely impassable to all till Jesus came, till his spirit which left his body undertook and performed the difficult but important enterprise. Oh, how ought Jesus to be loved and adored, who visited the prisoners in their dreary confinement! The philanthropic Mr. Howard is justly admired, and celebrated for his uncommon and astonishing tenderness in visiting so many dark, unwholesome and dreary prisons, and horrid dungeons, and seeking the relief of that unhappy and abandoned class of men, the prisoners: but oh! could mankind know the kindness of Jesus in going and preaching to the spirits in the dark prison of hell, what songs of praise and adoration would appear to be his due! I wish that what I have said may take that effect in the small circle of my acquaintance, to bring more praise to the name of our blessed Saviour, for his pity

to the most miserable of the human race, even those unhappy prisoners to whom he preached.

“But if the question be asked, What did Jesus Christ, the anointed Saviour, preach and proclaim to them? I answer, he proclaimed the *Gospel*; of this we may be assured, for nothing can be more absurd than the idea that the merciful Redeemer went into the prison to proclaim condemnation and endless misery to them. Such an insinuation would be in the highest degree reproachful and dishonorable to the character of the blessed Redeemer. But we not only are sure from the nature and reason of the thing, that if Christ preached at all to the spirits in prison, he must have preached the Gospel, for it would have been unworthy of his character to descend into the lowest parts of the earth, to increase the misery of the sufferers; but we find it revealed that the Gospel was preached to the dead, and we are told the design for which it was preached.”

To the question, “what could have been the reason of those spirits who were disobedient in the days of Noah being mentioned in particular, or why did our Lord direct his ministry to them more than others?” he offers the following reply :

“1. The immense and inconceivable numbers that were destroyed by the flood, may be one reason why our Lord regarded them in particular; for supposing the inhabitants of the old world to have doubled once in fifty years, then at the end of 1650 (six years before the flood) they amounted to seventeen thousand one hundred and seventy-nine millions, eight hundred and sixty-nine thousand, one hundred and eighty-four persons, which is considerable more than eighteen times the supposed number of

the present inhabitants of the globe, and all these but eight persons were drowned. One generation did not then go off the stage as another came on; for but nine generations had died before the flood, amounting according to the above calculation only to one thousand and twenty-four persons; and the inhabitants were doubling the thirty-fourth time when that disaster came. O what amazing numbers were swept off at once! among whom were all the children which Adam begat in the two last centuries of his life, except they died younger than was common in those days. So that it will appear that those who sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing, were almost all the inhabitants of the old world, and were so immense in their numbers, that they formed no inconsiderable part of all the human race that had lived and died before our Saviour came into the world. And as these vast multitudes were all cut off at once in the same manner, and probably were much in the same state, therefore they might have been all humbled and subdued, and thus prepared to receive the Gospel from the mouth of our Lord.

“2. The inhabitants of the old world had sinned much longer than any others ever shall, and had doubtless acquired a hardness and obduracy beyond any of the human race: and as they were the greatest sinners that had ever departed this life, they might be taken as fit subjects for our Saviour to try his mercy, and the power of his grace upon; and be set forth as examples to all the universe, and as the best proofs of his intention to restore and reconcile all things. And therefore as our Lord ordered his Gospel to be preached first to those who had been the chief sinners on earth, even to the inhabitants of Jerusalem; so, by the

same rule, he might choose to preach first to those unhappy spirits in prison who had sinned the most grievously in this life. And if he preached deliverance to such as these, and brought his salvation nigh to them, there can be but little doubt, but that all mankind shall finally have the same blessings bestowed upon them. In this light the inhabitants of the old world were the most proper patterns, both of God's long-suffering, and the abundant mercy of the Lord Jesus Christ, that could possibly have been chosen out of all the fallen race.

“3. These spirits had been much longer in prison than any of all the miserable (except the few that might have died before the flood;) they had been confined in darkness and misery almost two thousand and four hundred years. A long and dreadful period indeed; this was the just reward of a long life of sin: yet the very circumstance of their having been lying so long in painful imprisonment, might be one reason why Christ should regard them in particular; nor am I afraid to acknowledge that I believe this might be one inducement, for I find that when he was on earth in the flesh, the cases of those who had suffered long moved his pity. St. Luke informs us of “a woman who had a spirit of infirmity for eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed of thine infirmity. And he laid his hands upon her; and immediately she was made straight and glorified God.” And when the ruler of the synagogue was filled with indignation on account of this miracle being wrought on the Sabbath, Jesus reproved him, saying, “Thou hypocrite, doth not each one of you on the Sabbath loose his ox, or his ass, from the stall, and

lead him away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day ?” Luke xiii. 11—16. It is evident that our Saviour made her long infirmity one principal argument why he would release her without delay ; and by this silenced his adversaries. And let any person read attentively the 5th chapter of St. John’s gospel, and see whether any other reason can be given why Jesus healed one man, while he passed by a great multitude of impotent folk, of blind, halt and withered, except his having been so long in that condition. See the words. “ And a certain man was there who had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, wilt thou be made whole ?” John v. 5, 6.

“ Now since it is evident that our Lord while on earth took pity on this miserable object, so much the more for his having been very long in such a deplorable condition, who will presume to say, that Jesus had no regard to the long period which these spirits had been shut up in prison ? For to me it appears reasonable, that he who on earth regarded one man amongst a multitude, because he knew he had been long in that case, would certainly compassionate the deplorable situation of an immense and inconceivable number, who had been more than sixty times as long in a state, very probable much worse. He that took pity on the most miserable objects upon earth, and out of his infinite compassion relieved them, did not change his disposition by putting off his body, but remained the same ; and it is reasonable to conclude, that if he descended into the prison to preach the Gospel to the prisoners there, he would

conduct himself in some measure according to the rules which he observed in the world, and would first regard those whose state was the most desperate, who had been longest in misery, and who were most sensible of their need of his mercy and compassion. And doubtless in all these respects, the sinners of the old world might be the most proper objects of the Saviour's infinite benevolence."*

"But who can imagine how wonderfully the glorious Redeemer preached unto these lost souls? He that on earth spake as never man spake, and taught mankind as one that had authority, must have spoken with great clearness, power and majesty, in the prison; but what the words were, we are not informed, farther than in general that he *preached the Gospel*, and proclaimed *good news, glad tidings of great joy*, such as *deliverance to the captives*, and *the opening of the prison to them that were bound*. There is however no reason to doubt but that he was successful in his preaching, for he had authority to say to the prisoners, *Go forth*; and to them that were in darkness, *Shew yourselves*. And it being particularly noticed that these spirits in prison, *were sometime disobedient*, supposes that they were no longer so, as I have sufficiently observed in my 25th lecture, where I have brought several instances of the use of the words *sometimes were*, and in every place the expression clearly implies that the state so described was then perfectly past. And this I believe is a general rule, both in scripture and common language without exception. Thus it may be concluded, that however disobedient these spirits were in the days of Noah, while the ark was preparing, they were obedient to the preaching of Christ when he

* Lect. xxxv. pp. 347—354.

carried the Gospel to them in the prison, where they had been long confined in darkness and misery.

“St. Peter goes on to tell us more plainly the great causes for which the Gospel was preached to the *dead*, in opposition to the *quick*, viz. *that they might be judged according to men in the flesh*. The Gospel was preached to the *dead also*, that they might be judged by it, as though they had heard it in the flesh ; and as judgment is but a mean, and not an end, (as many suppose,) the Saviour had a more glorious design in preaching to them, viz. *that they might live according to God in the spirit* : that being raised from their state of sin, death, darkness and misery, they might begin a new and eternal life in the spirit, according to the will of God, and to his praise and glory. This is living according to God in the spirit ; and I see no reason why such an important change may not take place upon disembodied spirits, as well as upon men in the flesh ; for it is obvious that it is the thinking and not the *material* part of man, that is the subject of spiritual life.”

“And oh ! how excellent and plain, and worthy of a God the causes were for which the Gospel was preached by our Saviour to the dead, or spirits in prison, who are distinguished from those whose bodies are alive, and who are called *quick* ! even that *they might be judged according to men in the flesh, but live according to God in the spirit*. Christ, who is ordained to be the judge of *quick* and *dead*, preached to both *quick* and *dead*, and he is able to save or restore both *quick* and *dead*.” *

It was the fortune of Mr. Winchester, as it had been of the early believers, to hear the doctrine he taught every

* Lect. xxxvi, vol. ii. pp. 369, 372.

where spoken against, by such as were prejudiced and determined to arrest its progress. Among the various assertions dictated by ignorance, or by less excusable causes, no one was more frequent than that his views of salvation depreciated and made "void the efficacy of the blood of Christ." In noticing this oft reiterated charge, he remarks: "After what I have said, I need not make much reply to such an objection as this, so evidently false; for unless asserting that a remedy instead of curing a few diseases in certain states, is able to cure all without exception, in whatever state, is depreciating and setting it at nought, I cannot be charged with depreciating the blood of Christ. Instead of limiting its power and efficacy to a few persons, and to a short moment of time, I extend it to all persons, and to all periods of their existence, till the dreadful disorder, sin, shall be entirely removed from them all, and the works of the devil wholly destroyed. And if it is depreciating the blood of Christ, to affirm that its redeeming power is ten thousand times more extensive, ten million times greater than is commonly believed, and instead of its virtue lasting for a moment, that it endures for a thousand ages, even until sin, sorrow, pain and misery, shall be no more; I say if this is depreciating and setting it at nought, then I confess myself guilty of the charge, and hope in this way to depreciate it while I live; and if this be vile, I will be yet more vile. If, on the contrary, they who make the objection, were to be fairly tried, would they not be found justly chargeable with the very thing they condemn? Let the adversaries of this doctrine themselves be judges. For who most magnifies and extols the merit and virtue of the Saviour's blood, those who limit its effects to a small moment, and its extent to a very few; or those who proclaim

its power and virtue unbounded, both as to subjects and seasons, extending through all ages, and to all persons?"

It has been noticed with regret, that for several years past, efforts have been made by some to affix odium to the doctrine of a future limited punishment as maintained by Mr. Winchester, by representing it as a description of purgatorial satisfaction. The sinner, it is said, goes to hell, suffers an amount of misery equivalent to the sins he has committed, and then enters heaven by virtue of suffering. This, it is added, constitutes the sinner his own Saviour, and supersedes salvation by Christ. This representation is highly disingenuous, and devoid of the shadow of truth. Mr. W. neither believed nor taught such a doctrine. He neither believed, nor has he any where recorded it as an opinion, that the punishment of sin is expiatory. He on the contrary, viewed punishment as a *mean*, not an *end* — and as a mean, employed to subdue and humble the stubborn soul, and prepare it for the reception of the saving grace of God. Fortunately he has expressed himself sufficiently clear on this point to prevent innocent misapprehension. "Though judgment (he remarks) has its great use in discovering, laying open, convincing and condemning : and punishment in destroying, subduing and humbling : *yet the powerful saving grace of God, and the operation of the Divine Spirit, must have the glory of restoring, or creating men anew : and the blood of Jesus must cleanse the souls from the guilt and pollution of sin.* Evil must be destroyed out of them : this is done by afflictions : and goodness must be restored : *and this is done by God's renewing grace and power.*" It is hoped that occasion will never again be given to advert to this false imputation.

It was the opinion of Mr. Winchester, that as the inhabitants of the world originally spake one language,* and as God, for a specific purpose, caused a confusion of tongues,† so, in the millennium, he will restore a pure and universally harmonious idiom, that all may not only serve him with one consent, but worship him with one tongue. “The very laws of correspondence,” he says, “seem to require this; neither can I see how that love and friendship of which the prophets speak, can be brought about by all nations, if they continue, as at present, barbarians to each other in speech.” Isaiah xxxiii. 19. Zeph. iii. 9. and other passages of scripture, he supposed favored this hypothesis. As the subject is probably new to many, if not to most readers of this work, we here transcribe some of his remarks upon it.

“The whole earth was once of one language and of one speech; and why it should not be the case again I cannot see. For the very reason why God confounded the language of the people was because they rose in rebellion against his will, and joined together, in contempt of his purpose, to build a city and tower for themselves. But God, by confounding their language, or lip, so that they could not understand each other’s speech, and by scattering them abroad upon the face of the earth, not only rendered their designs abortive in that instance, but hath thereby hindered them ever since from being able to unite themselves in any wicked purpose as fully as they might otherwise have done, and by which very much evil hath been prevented. But when the glorious and happy time shall come, when all nations shall agree to go up to worship the Lord together, it is hardly to be questioned but he will restore to them a pure language, that thereby they may not only serve him with one shoulder or consent, but call upon him

* Gen. xi. 1.

† Ib. xi. 9.

with one lip, tongue or language. For is it not highly reasonable to suppose, that if God confounded the language of men when they united against him, he will restore them to one speech, when they shall all agree to serve and obey him?

“Some indeed suppose that there was no confusion of languages among the people at the building of Babel, but only that they were divided in their confession, lip, or objects of worship, but not in their speech; that they still understood one another, though they disagreed among themselves; and that they only came to speak different languages in consequence of being scattered abroad on the face of the whole earth, and that not till after a great length of time.

“A gentleman of learning and ingenuity hath endeavored to establish this hypothesis, and tells his readers, that the first intimation of any different language being spoken by different nations is in 2 Kings, xviii. 26, where the servant of Hezekiah said unto Rabshakeh, “Speak, I pray thee to thy servants in the Syrian language: and talk not with us in the Jew’s language, in the ears of the people that are on the wall.”

“But from this ingenious writer, I beg leave to differ, for several reasons:

“1. I think every plain reader that should read Gen. xi. 1—9, would naturally conclude that the people of the earth after the flood, originally spake one language, that they agreed together to build a city and a tower, and that God to prevent it confounded their language, so that they could not understand each other’s speech, and scattered them abroad upon the face of the whole earth; by which means their designs were wholly frustrated. And as I always prefer the most literal and obvious sense of scripture to any other, if such sense involves no absurdity, I cannot therefore hesitate to declare that I fully believe that God did literally then and there confound their language, that they could not understand one

another's speech. And besides the plain letter of the text being in favor of my opinion, I think it was impossible that a more effectual method could be taken to cause them to desist from their purpose, and to disperse them abroad upon the face of all the earth, than to confound their language : therefore I must look upon that period as the first beginning of different languages, though doubtless they have been greatly multiplied since, through a variety of causes which I need not enumerate.

“ 2. I find intimations in the book of Genesis, that people spake different languages, even in those early days, while some were living that were born before the building of Babel. For it must be evident to every thinking mind that if the nations, even in Jacob's time had been known universally to speak the same language, Joseph's brethren must have been very ignorant not to have known that he understood them, when they conversed concerning their brother before him : and the disguise of Joseph in speaking to them by an interpreter would have been too apparent to have deceived them, unless it had been a known fact that the Egyptians spake a language totally different from the Hebrews. See Gen. xlii. 23.

“ Moses threatens the Israelites in case of their disobedience, that God would bring against them a nation whose tongue they should not understand. Deut. xxviii. 49, which threatening would lose much of its force if they had known that all nations then spake one language, and perfectly understood each other.

“ And I think that David in the Psalms, not only intimates that the nations in his time spaké different languages, strange to each other, but that the Egyptians in the days of Moses spake a different language from the Israelites, and which was strange to them. What else can be the meaning of the following words ? “ This he ordained in Joseph for a testimony,

when he went out through the land of Egypt, where I heard a language that I understood not." Psalm lxxxi. 5. And, "When Israel went out of Egypt, the house of Jacob from a people of strange language;" &c. Psalm, cxiv. 1. How very absurd it must have been for David to have spoken of strange languages, which his people understood not, if it had been a known fact, that all people even in his days understood one another? If these are not all plain declarations that divers tongues were spoken in the world in the days of Joseph, Moses, and David, (who all lived long before Hezekiah) I must give up all pretensions to reason, understanding, or common sense.

"But even granting that they disagreed concerning their confessions of faith, objects of worship, &c. which this writer pleads for, it certainly does not hinder but what their language, or speech of the lip, might be confounded at the same time; and the laws of correspondence seem to require it. And if it be said, that scattering them abroad on the face of the earth would prevent their building the city and tower of Babel, and also cause them in process of time to learn and speak divers languages: I answer, That confounding their language first, and then scattering them abroad upon the earth, would not only for the present cause them to desist from their design, but would put it forever out of their power all to unite, in that, or any other scheme of folly, with any prospect of success.

"The confusion of tongues has been of very great use in God's plan of moral government. It was his intention to confound the pride, haughtiness, and insolence, of the builders of Babel; to convince men of the vanity of all attempts against God's designs, and to disperse them abroad upon the earth. All which, and many other purposes were answered by confounding their language.

“The nations of the world are now, and I presume have been ever since the building of Babel, separated from each other, not only by inhabiting different countries and lands, but much more effectually by their speaking different languages; which has always been an insuperable bar to their union.

“But considering men as having been in all past ages much inclined to vice and folly, I cannot but esteem it a very great mercy that they have been so effectually divided by their languages; for thereby much wickedness has probably been prevented. — Who can tell how much more iniquity would have abounded, had all the earth continued of one language and one speech to the present day, than it has under the present circumstances?

“Before the flood there is no doubt with me but that all mankind spake the same language; and perhaps this was one great reason why the wickedness of men upon the earth became so excessive. Had God been pleased to cause the children of Cain to speak a different language from the children of Sheth, it is highly probable that wickedness would never have been so predominant in the world; but the children of Cain speaking the same language with the children of Sheth, was so favorable to the communication of the infection of vice, that in the days of Noah all flesh had corrupted his way upon the earth, to that degree that God thought proper to bring a flood of water upon the world, by which all the inhabitants except eight were drowned.

“By this we see, that what might have been a great blessing to mankind in a state of purity and innocence, even an universal language, and a mutual intercourse with each other, proved the reverse in their fallen estate, and became the means of their ruin; for thereby the wicked corrupted the good, to that degree, that violence and debauchery probably prevailed much more than ever has been the case since.

“For let it be considered, that if the inhabitants of the earth doubled every fifty years, there could not be less than seventeen or eighteen thousand millions of people on the globe at the time of the flood; according to my calculation, at that rate there were at the end of the year 1650, six years before the flood came, 17,179,869,184, (i.e. seventeen thousand one hundred and seventy-nine millions, eight hundred sixty nine thousand, one hundred and eighty-four persons) alive on earth, who all spake the same language, and thereby abundantly corrupted each other.

“But God, by cutting off nearly the whole race of mankind, by not permitting such a number to be on the stage at once, by confounding their language, and reducing their lives to a tenth part of their former length, has prevented wickedness from ever rising to that height since, as it did before the flood.

“If all nations had one language, the vices of one country would soon spread into all. So that it may be considered upon the whole, a wise Providence, that men speak so many languages, quite different from one another: for by this each nation is kept within bounds, and effectually separated from all the rest; much more so, than by the oceans, seas, rivers, mountains, or deserts, which divide their habitations; for it is far easier to cross and traverse these, than to learn the languages of the nations divided by them. There is no part of human learning that costs men more pains than to learn languages, and to speak the same fluently, so as to deceive the natives: and it is said, that some would require a man’s whole lifetime to learn perfectly; the Chinese for example; and by this amazing difficult language they have kept most nations from having any intercourse with them for ages.

“The Arabian tongue is also very difficult perfectly to learn, having, it is said, no less than five hundred names for the lion. By the languages of countries being so various, and

difficult for any except the natives to learn, vice has been prevented from extending its horrid influence over the earth, as it would otherwise have done, and many kinds of evil have thereby been confined to certain places, and men have not been able so effectually to unite in schemes of wickedness, as if they had spoken all in the same language. And doubtless in the present corrupt state of the world, this has been for the best, upon the whole.

“But we may also observe, that the want of one universal language hath hitherto served to prevent the spreading of the Gospel among all nations. This would be an irretrievable loss and damage, even greater than the good produced, if God was not so powerful, wise and good, as to be able to overrule all for the best; and thus by shutting men up in unbelief and darkness at present, reserve them for mercy in the time appointed. These are the wonderful ways of God, hidden from the discernment of short sighted man. But when the time arrives, that God has designed, to give the knowledge of his salvation to all nations on earth, he will doubtless restore an universal language.

“The day of Pentecost afforded a kind of specimen, or first fruits of what shall take place in the latter days. The Apostles of our Lord by the immediate inspiration of the Spirit of God, were able to speak languages that they had never learned, or even heard, and thereby were enabled to speak directly to all nations; but they would have made slow progress in converting the world, if they had been obliged, either to have learned the languages of the nations where they came, or to have spoken by interpreters.

“The gift of tongues was a very great blessing to mankind, and by this the Gospel spread so soon over most of Asia. But since that heavenly gift has been lost or suspended, Christianity has been at a stay, and has rather lost than gained ground. Indeed I question whether Christianity at present has as ma-

ny adherents as it had fifteen hundred years ago ; and it never can have a general spread over the whole earth, while the present obstacles continue.

“Those who would labor successfully among the heathen, must know the languages of the people to whom they preach, either by having learned to speak them fluently, or by having the gift of tongues : for it is almost labor in vain to attempt to convert the heathen by speaking through an interpreter, as thereby the force, spirit, and pathos of the discourse is in a great measure lost : and to acquire several languages is a work of much labor, and requires a great deal of time ; so that there can be but very small hopes of converting the heathen nations at present, were it only on account of this one difficulty. — But when this is got over there is another in the way ; the facts declared and the doctrine preached must be confirmed by miracles ; for the heathen will immediately require proofs for what is advanced, and unless those who go forth to convert them have the gift of miracles as well as tongues, they will not meet with much success, as the modern attempts to convert the heathen fully prove.

“Those who would labor in that glorious cause, must be all agreed in whatever points of doctrine they preach, or they will do harm instead of good, and cause the heathen to stumble at their contentions. Those that wish to turn the nations from darkness to light, must be filled with ardent love to souls, and a zeal for their welfare, and must be divested of all worldly or selfish motives ; and their whole life, walk and conversation must be according to the Gospel. When all these things are considered, it will appear a work of great difficulty to convert the nations to true Christianity, and what is not likely to be effected till the Lord himself shall descend and reign, on and over the whole earth ; when all nations shall see the salvation of God, when an universal language shall be restored, and Christ’s ministers shall see eye to eye, and those

that believe shall be one as the Father and Son are one; then, and not till then, shall the world at large know that Christ was the Messiah, the sent of God, and shall obtain eternal life through him. Then, when sin and iniquity shall cease, the knowledge of God become general, and all nations shall join together to serve the Lord, an universal language shall be as useful and necessary as it would be now hurtful; and doubtless shall be restored.

“The Apostles of Christ had great success, owing to their being sent of God, and properly qualified for the important work in which they were engaged. They were filled with faith, love and zeal; no love of the world, or filthy lucre, polluted their hearts; they were constrained by the love of Christ to proclaim the grace of God to men. They were inspired by the noblest motives: they were furnished with the gift of tongues, had the power of working miracles, for the confirmation of the truth; were all agreed in both the facts and doctrines which they preached; and their lives and conversations were such as might safely be imitated by their hearers. By these glorious methods they converted nations, and spread the knowledge of Christ through the Roman empire.

“But though great things were done by the gift of tongues, united with other gifts of the Spirit, yet God did not judge it proper at that time to restore an universal language to the world at large, as the reign of iniquity was not then past, nor is it yet; and it seemed good in the sight of God at that season rather to intrust the gift of tongues to those his faithful servants, whom he knew would use that, and all other gifts for his glory and the good of mankind, than to trust the world at large with one universal language, that might and probably would have been abused, and perverted to the worst of purposes.

“And let it be remembered, that though God is under obligation to fulfil all that he promises, yet he may do what he

has no where promised, as he has done in many instances already. He did not promise long beforehand to work such wonders when he brought Israel out of Egypt, yet he wrought them for the glory of his name, and to accomplish his purposes. Neither did any of the prophets give a hint of the gift of tongues being bestowed upon the Apostles at the day of Pentecost; nor do I find that the disciples themselves had any knowledge of this wonderful gift beforehand; yet God, seeing it necessary, bestowed it upon them. I think therefore, that we may reasonably draw this conclusion, That if God bestowed the gift of tongues upon his Apostles, because he saw it needful, though he had not promised it; much more will he turn to the people a pure language, or lip, that they may all call upon his name, and serve him with one consent, or shoulder: which he has certainly promised.

“If any say, that this wonder is too great to be expected, it may be answered, that He who confounded the language of men, at a time when all were of one language and one speech, and who gave the Apostles and first Christians the gift of tongues, causing them to speak all languages, though they had never learned them, can easily cause all people to speak one pure language, and all to worship one Lord, and call upon his name together, and to serve him with one consent. All we have to do with respect to these matters, is to inquire what God hath certainly promised; which having discovered, we should never question his power to perform: nor give ourselves any trouble about the possibility of his promises, nor the means he will make use of in performing them.” *

The lectures on the Prophecies, from which the foregoing citations have been made, are forty-two in number. They were delivered in the borough of Southwark, and repeated in the chapel in Glass-house Yard. They excited a general

* Lect. xxⁱ, pp. 502—510,

interest, and were numerous attended.* They have passed through two editions in America, one at Norwich, Ct. 1794' and one at Walpole, N. H. 1800.

Soon after the delivery of the introductory lecture, the following poetic effusion appeared in a London periodical.

“TO MR. WINCHESTER,

ON HEARING HIS INTRODUCTORY LECTURE ON THE PROPHECIES.

“Happy the man commission'd from above,
To teach the world JEHOVAH's boundless love;
His universal kingdom to proclaim,
And spread abroad the Savior's matchless fame.
Hear it, ye mortals! with unbounded joy,
And let this grand event your noblest pow'rs employ.
Enlarge my pow'rs, my God, to comprehend,
While I bow prostrate, and before thee bend.
The Savior's love such wonders will complete,
As will reduce his foes to worship at his feet.
His mighty deeds employ the hosts above,
And countless myriads praise his boundless love.
Let not my tongue be silent on this theme,
Since on my heart a ray, a heavenly beam
Of light hath shone—and darkness moves away—
Shine heav'nly light unto the perfect day.
Fain I'd attempt a sacrifice of praise;
O breath divine! breathe, breathe, seraphic lays;
And help a mortal, while enshrin'd in clay,
To sound the wonders of thy love's display.
A panting heart is all I can present,
I'm so astonish'd at this great event.

* A copy of these lectures was transmitted to Gen. Washington by Mr. Winchester after their publication. The General acknowledged their reception in a very friendly letter.

Nations and kingdoms hear the joyful sound,
 And seek the grace, that ye be worthy found
 To have a part in the Millennial reign,
 Escape the second death, and hell's tormenting pain.
 How doth the Savior's love invite and warn !
 But 'tis rejected oft with impious scorn.
 Ah ! why will ye such offer'd grace despise,
 A secret whisper oft within me cries.
 O hear its admonition, and be blest,
 And quickly flee from sin ; seek heaven's eternal rest.
 Lord, thou hast said—" Surely I quickly come."
 Amen, so come, Lord Jesus, take us home."

CHAPTER X.

Mr. Winchester publishes Letters to Rev. Dan Taylor—his Poem on the Process and Empire of Christ—Three Woe Trumpets—remark of Dr. Priestly.

As the advocate of enlarged views of divine truth for the first time distinctively avowed in the metropolis, Mr. Winchester was not long without assailants. Many pens were employed to stay the progress of his faith. From controversy he ever recoiled. It was consonant neither with his desires, nor with the mildness of his temperament. But frequent attacks upon his distinguishing sentiment compelled him sometimes to assume a defensive attitude. In the year 1790, he published *Five Letters to Rev. Dan Taylor*, in reply to his sermon on endless misery. This has been pronounced "a pattern of controversial writing. Sound criticism, perspicuity of argument, manly boldness, and christian meek-

ness, are all displayed in it. Mr. Taylor, though confessedly a gentleman of ability, never made any reply."

In January 1793, he published a Poem in Twelve Books, entitled "*The Process and Empire of Christ, from his birth to the end of the Mediatorial Kingdom.*" It is a 12mo. volume of 352 pages. Its contents embrace the following subjects: The Birth and Life of Christ—The Passion—The Intermediate State—The Resurrection—Ascension—The Intercession—Descent of the Holy Ghost—His second coming—The Millennium—The end of the Millennium—The New Creation—Conclusion.

This Poem was planned and commenced in Philadelphia, Feb. 26, 1787, the day after the author had preached a discourse on the kingdom of Christ, from Zechariah xiv. 9. He had finished three books, and written a considerable part of the fourth, when he left America for England. About the beginning of the year 1788, he read the four first books to a few friends in the Chapel, Chapel-court, from whom he received encouragement to proceed, and it was subsequently completed. Of its merits the author expresses a modest diffidence. "The subject (he says) is the grandest and most extensive that can be imagined; and the delight I have had in the labor has been great: but I must confess the execution is far beneath the design. But such as it is, with all its defects, I venture it into the world, and commit it to the blessing and protection of Providence, the candor of my friends, and the generosity of the public."* The volume is literally a *Body of Divinity*. It contains many original thoughts and fine passages; but does not equal his prose publications. The work is rare, and the reader will be gratified with a few random extracts.

* The ninth book of this poem, containing upwards of thirteen hundred lines, was written in the leisure hours of six days between Monday morning and Saturday night.

Speaking of the crucifixion :

“ Among the many wonders of that day,
The thief’s conversion cannot be the least,
While one reviled, the other him reprov’d,
Confess’d his crimes, and justified the law
By which he suffer’d, and proclaimed aloud
The innocence of Christ—then turn’d to him,
By living faith divine, unparalleled,
And said—“ O Lord, I pray remember me,
When thou shalt to thy heav’nly kingdom come.”
What lively faith was this ! to trust a man
Expiring on a cross, hated, accurs’d !
To cast his soul into the arms of one
That seem’d unable to redeem himself !
To call him Lord, and pray to him as such !
How faith had open’d and improv’d his sight !
He seem’d to view that age as yet to come
When CHRIST in glory shall to earth descend,
Here to be honor’d, where he suffer’d shame.”

Book ii. pp. 64, 65.

“ Now he perceiv’d his sufferings near their close ;
And that the scriptures might be all fulfill’d,
He cry’d aloud upon the cross—“ I thirst”—
For what did Jesus thirst ? For water ? Yes ;
But more he thirsted for the souls of men.” Ib. p. 68.

“ Christ is the tabernacle, altar, priest,
Ark, mercy seat, bread, light, and sacrifice.
His spirit is the oil, his grace the spice,
The incense is his mediation sweet,
The candlestick his church, the sacred clothes
Point out the robe of righteousness divine ;
Salvation’s holy garments white and clean !

The place most holy, figure of the true,
 The palace of JEHOVAH represents ;
 The Cherubim or Seraphim, intend
 His ministers redeem'd from earth by blood ;
 The leaders of the church of the first born,
 First fruits of men to God, and to the Lamb.
 The cleansing blood and water, shadows were
 Of that mysterious double-flood, which ran
 From our dear Savior's wounded, pierced side,
 By which our stains are cleans'd, our sins forgiv'n."

Book iii. pp. 89, 90.

" Christ died to reconcile us all to God ;
 And this he did while we were enemies :
 Much more when reconcil'd shall we be sav'd,
 Since Jesus lives for us to intercede.
 For if his death hath done such mighty things,
 Not less may be expected from his life.
 If objects of eternal love we were
 Before Christ died, we cannot now be less ;
 Since he hath bought us with his precious blood."

Ib. p. 92.

'Twas needful Christ should pass thro' ev'ry state
 Thro' which the wand'ring sons of men had gone,
 And overcome the evil in them all.
 Thus he was born, liv'd, died, reviv'd and rose ;
 That over all he might dominion gain,
 And Lord become of living and the dead." *Ib. p. 93.*

The reader will not fail to appreciate the devotional spirit of the following :

" Remember me, O Lord, and let me know
 That favor which thou bearest to thy saints,

And let mine eyes this great salvation see,
And gladly with thy favor'd ones rejoice,
And glory with thy own inheritance.
Jesus, when thou shalt to thy kingdom come,
Then, my dear Savior, then remember me.
Let this my earnest prayer on record stand,
Nor be forgotten in that awful day
When thou shalt from the highest heav'ns descend,
To take possession of this lower world.
O raise me from the dust to see thy face !
Before thee may I stand with boldness then ;
In glory with my Lord may I appear,
Thou art my life, in thee I live,
O make me like thee in this present world."

Book ix. p. 255.

This year Mr. Winchester delivered two discourses before the English Parliament, which were published, and entitled *The Three Woe Trumpets*. The book is an 18mo. of 100 pages. The sermons are an explanation of Rev. xi. 14—19. He applies the woes which are denominated the seven last plagues, to the temporal judgements which have or will fall upon the nations, and in the common notion of that day, gives the Church of Rome her full share. Though he was addressing the congregated wisdom of that learned and proud nation, he indulged in none of that flattery which is too common on such occasions. He preached Christ. A specimen of his faithfulness will be seen in the following extracts. Speaking of the judgments which would fall upon the nations, he says, "I should be sorry to be the messenger of heavy tidings to this land ; but these islands were once under the papal power, and shed a considerable quantity of innocent and righteous blood, which cries aloud for vengeance, and

makes me fear that even these lands may drink in some measure of these vials. I hope that none in these countries approve of the wicked deeds of their forefathers.”* Again. “But although there is nothing here said which can reasonably give the smallest offence to the kings of the earth, yet if I had the honor of addressing all at this time, I would press earnestly upon them, the advice which David gave so long ago: ‘Be wise, now therefore, O ye kings: be instructed ye Judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.’”† It was once remarked by Dr. Priestly, “that these sermons had given him more knowledge of the (then) present times, than all the books which he had ever read upon that subject.”‡ He recommends them in a note to the last sermon he published before he left England for America.

CHAPTER XI.

Mr. Winchester becomes acquainted with Rev. Robert Robinson—visits France—letter to Col. Andrews—correspondence with Dr. Rush—anecdotes of Dr. R.

Mr. Winchester remained in England six years and eight months. During this period he labored with diligence and success. He occasionally travelled to distant parts of the country, and preached to large congregations; by means of which his acquaintance was extended with clergymen of different denominations, and his sphere of usefulness enlarged. He preached frequently to the General Baptists in the county of

* Woe Trumpets, p. 60.

†Ib. p. 89.

‡Vidler, p. 117.

Kent, who almost universally opened their houses of worship to him, and several of their clergy openly avowed the Restoration. Among the places in which he delivered discourses during these excursions, may be mentioned Birmingham, Chatham, Wisbeach, Cambridge, and Fleet. Wherever he went, the amenity of his manners, and the fervor of his piety, secured him a cordial welcome.

At Cambridge he became acquainted with Rev. Robert Robinson, a distinguished clergyman of the Baptist denomination, by whom he was treated with kindness and respect. The following extract of a letter to a friend after Mr. W. had preached there, indicates a liberal and independent mind.

“Mr. Winchester has been here and preached. I did not hear him. They preach and print against him. They pretend that God is of their temper, and will not bate a day of eternity. They never knew what criticism was, and they do nothing but chant *forever and ever*. Poor honies! Servants that know not what their Lord doth! Tell one of them, “there are twenty-five millions in France, and there is not one among them like you. Are all these doomed by their own Father to endless and unavoidable woe?” They answer gravely, “yes.” Ask what sort of a Father this is? They are never shocked; they never blush; but affirm, “this is wise, and just, and kind, and it will be more glorious to God to save me and damn them, than it would to share eternal life among us: and we few, though we hate one another here, shall be the happier for the damnation of the rest.” Barbarians! What arrogant madness inspires you? Are you the excellent of the earth? “O! my soul, come not thou into their assembly; to such, mine honor, be not thou united. Cursed be their anger, for it is cruel.”*

* Dyer's Life of Robinson.

Mr. Winchester's missionary excursions were not confined to the towns of England. He once crossed the channel and proclaimed the gospel in France. How long he remained, or what resulted to the interests of religion from this visit, we do not learn. We have reason for the belief, however, that to his untiring pulpit labors, his published writings and private conversations, may be attributed the extensive prevalence of the Restoration in Great Britain. Many of the Bishops of the Established Church, as well as numbers of her distinguished inferior clergy and eminent laity, have been the advocates and defenders of this doctrine. It is received by many in the different dissenting denominations, and in upwards of four hundred congregations it is distinctly avowed.

It seems proper here to insert a letter from Mr. Winchester to his friend Col. Andrews, containing a brief sketch of his ministry in England to its date. It was not put into our hands until the preceding chapter had been written, but as will be perceived, does not in its details vary essentially from it.

“TO COL. ZEPHANIAH ANDREWS.

“*London, Feb. 13, 1790.*

“DEAR SIR. We received your kind letter dated Nov. 26th, within two months after it was written. In compliance with your request, I will give you as particular an account as I can of our state and condition in this far country. I have had for many years a great desire to see this country, but for sometime before I came, had almost laid aside the thoughts of coming speedily; but one day in the month of July, 1787, I went into Philadelphia (for we lived at that time a little out of town) where I saw an advertisement of a ship ready to sail in a few days to London. I went down to it and I think asked the fare, but with hardly the thought of taking passage. I came home and told my wife. The matter seemed to hang in suspense some days; but to make short of it, about two days

before the ship sailed we fully concluded to come. And accordingly on the 30th of July we went on board, and sailed for London, where we arrived September 21, after a long passage of fifty-three days. When we arrived in London, we had not an acquaintance in the whole city; were in a place where many of the necessities of life were exceeding high; and we had no great store of money. I brought over several letters, but I believe they never introduced me to preach so much as once. However I introduced myself to some strangers, and they asked me to preach, so a little door was opened for me, and I preached in a part of London called Southwark for near six months, and then took a meeting house for myself, for Sunday and Wednesday evenings, and after a quarter more, another meeting house for Sunday mornings. We remained about thirteen months in and about London, before we went at all into the country. Then we went to Chatham, Canterbury and Dover; and so great a door was opened in the county of Kent, that I have preached in eighteen places in that county alone. We have been twice down into Cambridgeshire and Lincolnshire, and a great and effectual door is opened for the gospel there also. I have preached in all in about thirty-eight different houses in this kingdom, and have had invitations to preach in many more. I have also published many pieces since I have resided here: more than in my whole life-time before.

“I am now publishing a course of lectures on the prophecies that remain to be fulfilled, which will be complete in three volumes octavo, or fifteen numbers, at a shilling sterling, or 1 shilling and 4d your money a number. I am now upon the 12th number, and have several hundred subscribers.

“If you should receive this safely, give our love to all friends. My dear wife in particular desires her best respects to Mrs. Andrews. We often think of you, and could our bodies move as swiftly as our thoughts, we should often visit you; but whether

we shall ever see you more in this world, God knows ; if not, our hope is to meet in a better. Our best regards wait upon you and all our friends, as though we could mention them by name.

I am Dear Sir, your sincere friend,

(Signed) ELHANAN WINCHESTER."

"No. 4, Norton Falgate."

Mr. Winchester maintained an uninterrupted correspondence with Dr. Rush during the whole period of his residence in London. Several letters here follow which were politely furnished us by a member of the Dr.'s family.

"TO DR. BENJAMIN RUSH.

"London, Dec. 13, 1788.

"DEAR SIR. I intended to write to you when I first came to London, as you was so kind as to give me letters of recommendation to some of your correspondents ; but having many friends to write to, and nothing very particular occurring worth your notice, I have neglected it till now. I therefore shall endeavor to atone by my present conduct for past negligence. Happy if I could as easily do it in all instances.

"Soon after I arrived in London, which was Sept. 21, 1787, I carried your letter to Mr. Dilly. He treated me politely, and invited me once to dinner with two other dissenting ministers, and an old gentleman, a very strong Calvinist, who asked me at the table, whether I was a Calvinist, or an Arminian. I told him to be plain I was neither ; that I did not enlist under either of their standards, but what the Scriptures appeared to me to declare, that I believed, taught, and endeavored to practise. Neither of the ministers asked me to visit them, and I never have spoken to them since. I called

several times at Mr. Dilly's, till June last. When my book of Dialogues was going to be published, I called on him to beg his name, as one of the Booksellers. This he refused ; but others took it in, and it has sold very well. I have never seen him since.

“ I sent the letter to Dr. Price, by the penny post. He wrote me a polite letter, inviting me to call upon him ; I did so, and he received me politely, and desired me to call again ; I have done so once since. He told me that I preached a doctrine that he was very partial to ; but did not say that he firmly believed it. He is a very agreeable catholic old gentleman.

“ I have published several things this year, and have some others in the press. Besides the magazines, of which I have published ten numbers, I have published this year,

“ 1. A sermon against the Slave trade.

“ 2. Dialogues on the Restoration.

“ 3. The Gospel preached by the Apostles. The second edition is now in the press.

“ 4. The Works and Words of Jesus.

“ Also I have in press a century sermon on the Revolution : all which I will send you bound together, in the Spring ; and in return shall be glad of your works, if you have published any since I left Philadelphia.

“ Mrs. Winchester with myself has been one journey, and one only into the country. We went to Chatham, Canterbury, and Dover, at all which places we were kindly received. I preached in the several places to many people.

“ The doctrine of the restoration bids fair to spread here in time, if the ministers that are of the sentiment would declare it freely ; but some are deterred by one motive, and some by another ; so that I am almost the only person in London that openly preaches it. The Critical Review for September, gave

a character of my book, which I send you enclosed, on the back of the magazine for October.

“ With respects to Mrs. Rush, and love to all friends,

“ I remain, Sir, yours very sincerely,

“ ELHANAN WINCHESTER.

“ Dr. Benjamin Rush,

“ No. 17, Holleywell street, Shoreditch.”

TO THE SAME.

“ *London, Feb. 15, 1790.*

“ DEAR SIR.— Your kind favor of October 19th, is now before me, for which accept my thanks. I am persuaded that our coming to London has been a great means of promoting the universal gospel. Many doors are opened for it among several denominations, especially among the Baptists and Presbyterians. I have preached in eighteen different places in the county of Kent only, and have invitations to many more where I have not yet been. We have been twice down as far as Lincolnshire, about one hundred miles from London, where the people received the word with great affection.

“ St. Paul’s four faithful sayings appear to me to be a compendium of the whole gospel. “ This is a *faithful saying*, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” 1 Tim. i. 15. This is a *faithful saying*, and worthy of all acceptation; For “ therefore we both labor and suffer reproach because we trust in the living God, who is the saviour of all men, especially of those that believe. These things command and teach.” Chap. iv. 9, 10, 11.

“ It is a *faithful saying*: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us. If we believe not,

yet he abideth faithful: he cannot deny himself." 2 Tim. ii. 11, 12, 13.

"This is a *faithful saying*, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus iii. 8.

"The first relates to the great salvation and the author of it. The second to the universality of the same to all men, and yet the peculiar advantage which true believers shall enjoy. The third teaches us the conditions or terms by which we are accepted as the first-born children of God. And the fourth, the absolute necessity of good works, which are always to be insisted on whatever is left out: as they are in the highest degree good and profitable unto men, both to ourselves and others.

"I am glad that any of my publications have afforded you any pleasure. It shall be my constant endeavor to promote the truth, as I view it, to the utmost of my power. And whether I gain the approbation of my fellow men or not, I know that I am sincere in what I declare, and hope to gain the plaudit of my Judge at last.

"With unfeigned respect, I am, Dear Sir,

"Your sincere friend,

ELHANAN WINCHESTER."

"Dr. Benjamin Rush."

TO THE SAME.

"London, Feb. 18, 1792.

"DEAR SIR. — I wrote by the Harmony to yourself, and many other friends, and have nothing particular to add at present, but that I am endeavoring to go on, though but in a low state of health at this moment. I am about reprinting the Dia-

logues with many additions, &c. and have some other works in hand.

“The chief reason of my troubling you at present, is to recommend to your notice a young man of the name of *Hickling*, who went from this city to Virginia last summer, expecting to have settled in those parts as an apothecary, &c. but failing to accomplish *that* he went up to Philadelphia to look for business, and was immediately taken sick, and brought very low. When we heard from him last he was at my wife’s mother’s, where you may hear of him. His father is a good friend of mine, and is a preacher of the *universal doctrine*, and is very acceptable to my people. He has several times supplied my pulpit when I have been out of town. He keeps an apothecary’s shop in the Liberty of this city, and practices medicine.

“If the young man be living when this arrives, I would thank you to give him any assistance that may be in your power, as his circumstances may require. I know that you love to do good, and therefore I take this liberty.

“Adieu my friend, and believe me with sincerity to be in the best of bonds,

ELHANAN WINCHESTER.”

“Dr. Benjamin Rush.”

TO THE SAME.

“*London, July 27, 1792.*

“DEAR SIR. — Your favor of June 12th, is now before me, and as I expect to leave London next week for some time, I think it best to improve the moments I have to spare in answering my worthy American correspondents, among whom I have the honor and happiness to reckon yourself. You was one of the greatest encouragers I had in Philadelphia when I

proposed coming to reside for a season in this metropolis. It was esteemed by many of my friends as a bold and dangerous if not a mad attempt; but I made the trial, firmly trusting in God for direction and support. It has succeeded beyond my expectation. It is likely that I have published more in the time that I have resided here than I should have done in my whole life time if I had remained in America. I am now taking in subscriptions for publishing the poem which was begun in America, called, *The Process and Empire of Christ*. I have already about 210 copies subscribed for at five shillings a piece; so that if I live a few months longer I expect to see that work published.

“I believe that I never informed you of the success of your recommendation to Mr. Dilly.* Soon after I arrived in London, I presented your letter to him. He received me politely, and invited me to dine at his house one day in company with two dissenting ministers, and some other persons. I was asked whether I was a Calvinist or an Arminian? I told them I was neither one nor the other, but that I believed what the scriptures taught, and practised what they commanded, without enlisting under either of their standards. In the evening the company broke up, and neither of the ministers invited me to any further acquaintance, and I have never spoken to either of them since. I continued sometimes to call on Mr. Dilly, but he never invited me any more to dine with him, or any thing of that sort. When I published my sermon on the Slave Trade, I gave him a copy, but he only told me that the public were tired of the subject, and would read nothing more on either side. In this he was under a mistake. In May following, when the first edition of my Dialogues was in the press, and almost finished, I waited upon him first, to see if he would have his name to it as a publisher; but he declined and told me that he had rather give me a guinea out of his own pocket

* Mr. W. had forgotten that he mentioned it in a previous letter.

than have his name to the book. So I bade him adieu, and have never seen him to my knowledge since. When the second edition was in the press he read a part of it, and seemed willing to have his name to it as a publisher, as my printer told me, but would not have his name joined with Mr. Johnson's, whom I had before engaged. So the matter ended. It is an affair of no consequence, but as I never mentioned it to you before, I thought it might be proper.

“Providence has raised us up friends so that we have not only been preserved from want and misery, but have lived in good credit, and are able to pay every one their due; and a door has been opened for me to labor with some appearance of success.

“I thank you for the information you give me in your letter, and the many judicious remarks you make upon various subjects. I beg you will accept my thanks for the pamphlet you were so obliging as to favor me with. England is not yet able to bear your doctrine, for the old code of penal laws still continues here in full force. A farthing taken on the highway, subjects a man to death, and yet though there are more public executions in England and Ireland, than in any kingdom in Europe, if not in all put together, yet crimes still multiply. I hope America may convince Europe of many important and interesting truths; but there must be time.

“I have the pleasure of looking forward to that glorious period when misery and disorder shall be banished from the world; my meditations often carry me to that joyful day. I will send you a little specimen which is published without my name, intended for the pleasure and instruction of youth. Perhaps it may afford you an hour's amusement, as you can condescend to small things.

“ My dear wife still remains warmly attached to her native country, and rejoices with me in the prosperity of it ; but is pretty well reconciled to her present situation. She enjoys her health in a tolerable measure. She joins me in best respects to yourself and family and all friends.

“ I remain sincerely yours,

ELHANAN WINCHESTER.”

“ Dr. Benjamin Rush.”

TO THE SAME.

“ *London, March 13, 1793.*

“ DEAR SIR. — I take the liberty of recommending Mr. John Clegg, the bearer of this, to you and my friends in general in Philadelphia, as a deserving man, being sober, industrious, honest, and what includes all the rest, truly religious. He is a weaver, and therefore we persuaded him to go to Philadelphia, as his business here begins to be dead and precarious. Your kindness to Mr. Hickling on my recommendation, induces me to use this freedom with you in favor of the bearer ; and though it does not seem to be directly in your line, yet I doubt not but you have sufficient acquaintance with some of the directors of the manufactories, to procure him immediate admission. He understands several branches, and may therefore be very useful in our rising country. It is no matter how many such persons are admitted into the United States of America. There are many worthy characters now coming over, and many thousands more would come over to you but for the expense. If some method were fallen upon to bring families as cheap from England as they are brought from Ireland,

about four guineas each person, I think it would be of great advantage to America. There are many in this kingdom who look with longing eyes towards the western world, as the place where peace and plenty have made their abode; and wish to leave a country which is always in danger of being involved in war.

“I have nothing more to add, but that I am your sincere friend, and servant in the Gospel of Christ.

ELHANAN WINCHESTER.”

“Dr. Benjamin Rush.”

TO THE SAME.

“*London, July 26, 1793.*

“DEAR SIR. — Yours of the 28th May is now before me. What a rich blessing the knowledge of letters is to mankind! By the arts of reading and writing we can converse with one another at the greatest distances, and seem almost to be present to each other.

“The doctrine of the universal restoration, upon the plan that we hold it, consistent with a future state of rewards and punishments, is beginning to spread and prevail in this country. A Mr. VIDLER, of BATTLE, in SUSSEX, formerly a Calvinist Baptist minister, has lately with his church been excluded from the connexion of those churches, for the belief and open profession of the same. He was a very popular man amongst them, a good preacher, and a man of an excellent character.

“I will give you a few extracts out of his letters to me in order that you may see a little of his zeal and spirit, and at the same time the utmost wisdom, prudence and fortitude.

In his first letter he says, "I take this opportunity to let you know the state of my mind about the doctrine of the final restoration of all things, of which I am now as fully persuaded as I am that the bible is the word of God. Since I have admitted the truth of the Restoration, I have found my heart much disposed to meekness, love, and forbearance; and indeed I have great need of these tempers of mind, for the wrath, pride and contempt, which I have met with from many who highly esteemed me before, have been very great, and I expect much more of the same kind which I can perceive is preparing for me. However I hope I have counted the cost, and know in whom I have believed, and to the honor of his grace be it spoken, I have found great support under my present trials. — I do not find my ministry is less attended than it was, nor that I have less liberty of heart in my work, or that my soul is colder in its love to Christ, or zeal for his glory. But on the contrary, all these are on the increase, and I expect a more powerful blessing on my ministry than I ever yet experienced. I have been used for some years to preach five times a week, but I now preach seven times, and while I have the blessing of Christ in my ministry, I can trust him with my character, and all my earthly concerns."

"I think great things are to be expected from a man of such openness, sincerity and resolution. In another letter he says, "I am persuaded that the universal love of God to all his creatures is indeed the true gospel, though I find it hard to get rid of many of my old calvinistic notions. My soul has long mourned over the little narrow party spirit which abounds in the professing world, and am quite persuaded that the glorious doctrine of the restoration of all fallen intelligences is that which will prove a perfect bond

of union among all that truly embrace it, and will make them one fold under one shepherd. And I trust it will spread till it becomes as universal as that love is, which is the grand substance of it. As for myself I think I have as yet hardly tasted of that spirit of benevolence of which I see such an infinite fulness in the Deity, hope I am daily making some progress in it, as are many of my people."

"I find that the minsters of my acquaintance both in London and in the country say, that my usefulness is ended. I think on the contrary it is just beginning. I feel now that zeal for a glorious Christ, that devotedness to God, and that love to men which I never felt before. The doctrine of the restoration is not with me a matter of speculation, but a strong principle of action, the power of which I feel daily increasing."

"In another letter he writes, "I find God continues to own my ministry, which is a great support to me in my present trials. I have no greater ambition than to be useful in his hand. Let me die when I can no longer serve the interest of the Redeemer. — It would do your heart good to see how heartily my friends enter into the doctrine of the Restoration. I have the pleasure of seeing that the practical effects of the doctrine are very happy."

"This little specimen will in some measure make you acquainted with the spirit of this valuable man.

"I will endeavor to send you a copy of the sermons which you desire. They have long been out of print, but a second edition is just now coming out.

"Mr. B. who will give this to you, is one of our young men who has sat under my preaching several years, and for two years past has occasionally exercised his gifts in public ; I have not heard him, except just in the beginning,

but am told by those who have that he is a promising young man. If it should be in your way to be of use to him, I should esteem it as a favor.

“America has done well, (but just as I expected) in keeping out of this horrid war; had England done the same, what a flourishing and powerful country it would have been. But the die is cast. O England, England, what hast thou done?

“I see that your rulers rule for the people’s good. America I hope will never have that pride which is the destruction of this country. Better suffer a few trifling insults, than venture into a bloody and expensive war. America has gained all that she can reasonably wish, and therefore she will act wisely, not to risk what she has which is substantial, for mere shadows. The war at present costs Great Britain more than 20 guineas a minute, almost or quite 30,000 a day, all which she might not only have avoided by remaining neuter in the contest, but her commerce this very year would have nearly doubled that sum, but is now gone down almost to nothing in comparison with what it was last year. O America, be wise by other’s faults and misfortunes, and avoid the rocks whereon other nations have suffered shipwreck.

“I have written you a long letter, but must conclude, with sincere respects to yourself, family, and all friends, I subscribe myself your friend and servant in the Gospel of Christ.

ELHANAN WINCHESTER.”

“Dr. Benjamin Rush.”

TO THE SAME.

“ London, March 24, 1794.

“DEAR SIR. — I have not had the pleasure of receiving a line from you since the visitation in the city of Philadelphia, in which I understand that you was a very great sufferer ; but God has been pleased to preserve your valuable life a little longer for the benefit of mankind. We are perpetually called to improve our time and talents to the glory of God, and the happiness of mankind as far as we are able. I still go on in my feeble endeavors to make known the Gospel to old and young. I send you a small pamphlet or two with this, by the hands of Mr. COMPTON, a worthy member of my congregation, who with his wife are going over in the *Pigou* to Philadelphia.

“ Great events seem hastening on ; almost all Europe is in a flame ; the vials of wrath are pouring out, and preparing the way for the kingdom of our Lord, and may it come speedily. Amen, and Amen.

“ I rest yours in a dear Redeemer,

“ Dr. Benjamin Rush. ELHANAN WINCHESTER.”

The following are the only letters from the Dr. to Mr. Winchester that have come into our hands. The second especially, contains some beautiful thoughts happily expressed.

DR. RUSH TO MR. WINCHESTER.

“ Philadelphia, May 11, 1791.

“DEAR SIR, — I sit down with great pleasure to thank you for the instruction I have derived from reading your lectures on the Prophecies.

“You have made the Old and New Testaments intelligible books, and added greatly to our obligations to love and admire them.

“To pry into the meaning of the prophecies is certainly a *duty*. Our Savior condemns his disciples for being slow of heart in believing all that the scriptures say concerning him; and commends Abraham for beholding his day afar off, and rejoicing in the great events which were to follow it.

“Perhaps a great part of the errors in principle, and ukewarmness in practice, of all sects of Christians, arise chiefly from their ignorance of the literal meaning and extent of the prophecies which relate to the kingdom of our Lord and Saviour Jesus Christ.

“Go on, my dear sir, in your researches. As the best natural Philosophers are those who examine the works of nature most minutely; so they are the best Divines who search and compare the scriptures most carefully. Your works are beyond the present state of knowledge in our world, but the time *must* come, when they will rise into universal estimation, and bear down all the modern systems of our schools. They are founded on a rock, and the more reason and religion prevail in the world, the more their beauty, symmetry, and sublimacy will be seen and admired. He is not a Jew who is one outwardly, we are all alike prone to Jewish infidelity. We condemn the Jews for looking for a temporary deliverer when our Saviour came into the world. We act their folly over again in looking for a (mere) spiritual instead of a temporal kingdom in the Millennium.

“The Universal doctrine prevails more and more in our country, particularly among persons eminent for their piety,

in whom it is not a mere speculation, but a new principle of action in the heart, prompting to practical godliness.

“Your native country is rising daily in industry, order, and in every thing else that can constitute national happiness. The present wise and just administration of our government refutes all that can be said in Europe in favor of the necessity or advantages of Monarchy or Aristocracy.

“Your account of the *Restoration of Sacrifices after* the coming of our Saviour, is the only part of your lectures that I object to. I suspect they ought to have been placed a short time *before* the commencement of his personal government. Perhaps you may re-consider this subject in the next edition of them.

“Adieu, from, dear sir, your’s sincerely,

“BENJAMIN RUSH”

TO THE SAME.

Philadelphia, Nov. 12, 1791.

“DEAR SIR,—Accept of my thanks for your long letter by the *Pigou*, and your valuable publications which accompanied it. Your letters to *Mr. Taylor* contain many new and striking ideas. Your funeral sermon for *Mr. John Wesley* does honor to the philanthropy of your universal principles. I admire and honor that great man above any man that has lived since the time of the Apostles: his writings will ere long revive in support of our doctrine—for if Christ died for *all*, as Mr Wesley always taught, it will soon appear a necessary consequence that *all* shall be saved. But what shall I say to your fourth volume of Lec-

tures on the Prophecies? Accept of my thanks over and over, for the instruction and entertainment I have derived from reading them. They are now in the hands of my dear friend, and old preceptor in medicine, *Dr. Redman*, who speaks in the highest terms of them, and calls you our *Theological Newton*. Go on, my dear Sir, with your researches into the true meaning of the Scriptures. Your works, however much neglected or opposed now, will be precious to those generations which are to follow us: and, like the bones of *Elisha*, will perform miracles after your death. How delightful to a good man should be the thoughts of surviving himself! The persons who are to exist an hundred years hence are as much our fellow-creatures as those who are our contemporaries. It only requires more grace to love them than the persons whom we see and converse with every day; but in proportion as we attain to this sublime act of love, we approach nearer the Source of all Love—for he loves, and serves all the generations of his creatures with an equal affection.

“I contemplate with you the progress of reason and liberty in Europe with great pleasure. Republican forms of government are the best repositories of the Gospel: I therefore suppose they are intended as preludes to a glorious manifestation of its power and influence upon the hearts of men. The language of these free and equal governments seem to be like that of *John the Baptist* of old, “Prepare ye the way of the Lord—make his paths strait.” The benevolent spirit which has lately appeared in the world, in its governments—in its numerous philanthropic and humane societies—and even in public entertainments, remind me of the first effort of a child to move its body or limbs. These efforts are strong, but irregular, and often

in a contrary direction to that which is intended. Time and a few unsuccessful experiments soon bring these motions into a proper direction. The same will happen, I have no doubt, to the present kind, but irregular and convulsive impulses of the human heart. At present they lead men to admire and celebrate human lights, and human deliverers,..... but ere long, public admiration and praise will rise to him who is the true light of the world, and who only delivers from evils of *every kind*. At present we wish "liberty to the whole world." But the next touch of the celestial magnet upon the human heart will direct it into wishes for the *salvation of all mankind*.

"Your's sincerely,

"BENJAMIN RUSH."

Scarcely half a century had elapsed, when the Dr's. prediction was verified in one of the most numerous bodies of christians in our country, though their standards instruct them that a part of the human family are unconditionally reprobated forever from the mercy of God! In 1833, the Presbyterian denomination consecrated a day to special prayer for the *conversion of the world*. The same day was observed for the same holy purpose by the Calvinistic Congregational Churches of New England.

The following anecdotes of the Dr. are from the pen of a personal acquaintance.

"Dr. Rush was one of the most amiable and accomplished men I ever knew; and what is of still more importance, he was a *good* man—he feared God, and on all occasions showed the profoundest respect for religion. He

was one of that noble band of patriots who signed the declaration of American Independence. That he occupied a large space in the republic of letters, his numerous and important publications will show, especially those on medical science. He distinguished himself as a lecturer on the theory and practice of medicine in the University of Pennsylvania for nearly thirty years. One of the finest histories of any disease; perhaps which was ever written, is his history of the yellow fever as it appeared in Philadelphia from 1793 to 1797. Such a work would, and ought to immortalize any man. His style in all his works has been greatly admired, particularly for its simplicity and ease. The Dr. was fond of good anecdotes, and abounded in them. The following are worthy of preservation."

We here learn the cause which changed the complexion of his early religious sentiments.

"In one of his lectures of a course which I attended in 1801, the Dr. agitated the question as to the manner in which the soul becomes connected with the human body, whether it was by an immediate creative act of God, or whether it was by procreation. The day after hearing this lecture, on meeting him, I enquired if he had ever read Mr. Fletcher on that subject. With manner very solemn, he replied, "Yes Sir, I have, and was much pleased with him." He continued, "I have read all Mr. Fletcher's writings, and I thank God that I ever did; for *until I read Mr. Fletcher, I never could plead the promises of God with confidence*; for being educated a Calvinist, I did not know I was included in the atonement. But Mr. Fletcher *convinced me that Jesus Christ died for the whole world*, and therefore that he died for Dr. Rush. I could then claim the divine promises addressed to me." He added, "And

when I go to heaven, I mean to inquire immediately for Mr. Fletcher, and thank him for his writings, and tell him how much good they have done me." It was only a few years after that the Dr. died."

The Dr. was decidedly opposed to the use of ardent spirits.

"The Rev. Mr. W. a missionary from one of the West India Islands, had come to Philadelphia, to place himself under the care of Dr. Rush for an affection of the chest attended with obstinate hoarseness. For his relief, the Dr. put him upon the use of garlic. The Rev. Mr W. was one day on a visit at my house, and the Dr. coming in, asked his patient how he was. He replied that he was better. "But," said he, "Dr. I wish you would permit me to steep the garlic in a little Geneva." "No Sir," said he, "I cannot. No man shall ever look me in the face in the day of judgment, and tell the Almighty that Dr. Rush made him a drunkard." It is worthy of remark, that while the world is indebted to a Restorationist * for one of the earliest defences of christianity against the attacks of infidel philosophy, the friends of Temperance, in America — a cause closely associated with the interests of religion — are also indebted to one of the same faith † for one of the earliest treatises on "the Effects of Ardent Spirits upon the human body and mind, with an account of the means of preventing, and of the remedies for curing them." Prefixed to this little work, is an ingenious "Moral and Physical Thermometer," by which is indicated the benefits of Temperance, and the regular descent of Intemper-

* Origen

† Dr. Rush.

ance from debt, jail, rags, hospital, poor-house, bridewell, State Prison to the Gallows.

CHAPTER XII.

Mr. Winchester receives many letters of approbation and encouragement — notice of Mr. Vidler.

Mr. Winchester's numerous publications, and especially his *Dialogues*, exerted an influence more extensive even than his personal ministry. These were circulated in every section of the kingdom, and were happily instrumental in extricating many minds from the bewildering labyrinths of mental darkness. Letters from strangers, mostly clergymen, expressing a grateful sense of the benefit derived from their perusal, were frequently received by him. A few of these letters here follow.

“ *Wisbich, Oct. 26, 1788.*

“ DEAR SIR. — I am persuaded your knowledge of the world and its inhabitants, hath long since taught you to be familiar with the addresses of persons unknown to you; and I have formed that opinion of you, that your candor will admit, and your generous mind rejoice to hear, that a person, though unknown to you, is convinced that God hath gracious designs towards universal man. I am that person Sir. For some time past I have entertained doubts with respect to the *eternity of hell torments*. My doubts principally arose from the consideration of the vast disproportion between *momentary crimes, committed in this short life*,

and the suffering *infinitude* of punishment ; yet many difficulties lay in my way that I did not know how to remove, and I continued thus embarrassed, until a short time since I had the happiness to meet with your *Dialogues on the Universal Restoration*, which I thank God, have helped me much. My ardent prayer is, that the truth may spread, that the word of the Lord may run and be glorified.

“My good friend, Mr. F——, shewed me your letter to him, by which I see your readiness to serve the cause of our great *Head*, Christ Jesus, and your willingness to visit the country provided the way is open. Now Sir, I can only say, that my house, and my heart, and my pulpit, will be open to receive you, provided you will visit us in this part of the world.

“I remain with the utmost respect,

“Dear Sir, your sincere friend,

“HENRY POOLE.”

“DEAR SIR. — Though personally unknown, I have taken the liberty of addressing you with a few lines. I was lately in London, and called to see you ; but was told you were out of town. Have for some time had the pleasure of reading your *Dialogues* with much satisfaction.

“The subject of *Universal Restoration* has for many years engaged my thoughts at times, and often appeared in an amiable light to my mind. It is a subject that redounds to the everlasting honor of God, and the everlasting felicity of the rational creature, who, when delivered from misery, shall be fully sensible of the obligations due to the Deliverer, and consequently shall naturally be engaged in the

great and delightful work of praising and honoring both the Author and Accomplisher of the great salvation.

“ My residence is at *Lyndhurst*, in the *New Forest Hants*, where I am pastor over a little church of General Baptists, of which denomination I am informed you are ; but be that as it may, it is no small pleasure to me to find men, of whatever denomination, vindicate the goodness of God, in the manner it is done by the doctrine of *Universal Restoration*.

“ Should inclination or leisure ever favor your coming this way, I know not who I shall be more happy to see and enjoy. Permit me to subscribe myself

“ Your affectionate brother

“ In the gospel of Universal love,

“ ADAM ALDRIDGE.”

Lyndhurst, Dec. 4, 1789.

“ *York, March 6, 1790.*

“ REV. AND DEAR SIR. — I hope you will excuse the liberty I have taken in writing to you. I have for several years embraced your sentiments, and have often stood up in defence of them. I have frequently met with learned and candid men, who have given me much satisfaction on this important subject. When your Dialogues were published, I procured and read them with the greatest avidity. I found the subject handled much to my mind. The strongest objections raised in all their weight and importance, and answered clearly and candidly. I read the book over and over, with fresh pleasure and satisfaction. I studied the arguments, treasured them up in my memory, and deter-

mined to become a defender of this part of truth. My heart burnt in love to God and mankind. I found exalted views of God, raised exalted strains of gratitude and praise. It was one of the strongest and most attractive views that ever I met with since I knew the Saviour's love. I soon entered the field, and was obliged to prove my armor against the strongest objections, backed with prejudices almost of an invincible nature. When I was hard put to it, I had recourse to your magazine, and from thence brought forth new pieces of artillery. You will easily suppose I had many trials from persons of different dispositions. By persuading several of my acquaintance, ministers of the Gospel, to read over your book, I became the instrument of winning them over to the truth.

“One of my brethren in the ministry protested much against our notions, and declared he would never believe them. Knowing him to be a sensible man, and one who might be wrought upon by the force of truth properly stated, I used several arguments to persuade him to read the book. At length he consented, and said that he would do it to oblige me, but was determined not to believe it. I told him it would satisfy me for him to give it a candid reading.

“When we met again, I began to inquire what he thought of the book. He paused a little, and then freely acknowledged the effect it had upon him; he frankly declared that his resolution was just the same, as though he had resolved to look up to the heavens when the sun shone at noon, and not to believe that it shone. I have secretly engaged several, and find when they are sensible, candid men, they fall in with your sentiments at once.

“I am acquainted with about half a score of ministers, who firmly believe and heartily embrace the doctrine ; besides many private christians of different denominations. Most of us ministers who fall in with your sentiments, are afraid of confessing them publicly for this reason, our people would thrust us out of the synagogues, and we and our families might suffer thereby. For my own part, I am determined to stand by this truth, whether I can continue my place among the people where I am or not. Rather than give up this (through grace) I would give up life.

“I have so much zeal in my heart for the confirmation and establishment of this truth, that I would were it in my power, gladly proselyte all men to embrace and enjoy the benefit of it.

“I hope you will muster up all your resolution, and stand forth boldly again in vindication of the cause of truth, and the glorious and most neglected part of that truth that all men ought to embrace. I fear lest the enemy shall cause a shout of triumph if you refuse again to engage, and do not come forth to the help of the Lord against the mighty. Please to inform me if you want any help where you are. I have some little fortune, and would engage in promoting the work of God, without being wholly dependent on any people.

“Direct to J. P., at Mr. *John Brown's*, Bookseller, *Pocklington, Yorkshire*.

“Sincerely praying for the success of your labors, and your welfare of body and mind,

“I am in truth, your affectionate friend,

“And servant in CHRIST JESUS.”

“*Aylesbury, Sept. 22, 1790.*

“REV. AND DEAR SIR. — An anxious desire of a more intimate acquaintance with you induces me to take this liberty of writing to you, hoping you will excuse my freedom; undoubtedly it will appear strange, that one you never saw nor heard of, should take such liberty. But as a foe to flattery, I just give you this short account of my first knowledge of you; which was only by hearing of the ear.

“Something more than a year ago, I was told that there was a preacher just come to London, an *American* by birth, who had undertaken to preach an *Universal* Restoration to lost souls. As it was new to me, I was much surprised at this strange account, and I thought and said (though with some degree of candor) that I looked upon it to be some one that could not dig, and was ashamed to beg; so to procure a living had written this book. Here I rested for some time, thinking that much hurt would be done thereby; till the last time I saw Mr. *Atkins*, (who I understand is now in connexion with you) he gave me some further account of you and your doctrine. But I could not understand it from his account; yet he persisted I should believe it, if I was to read your *Dialogues*. I told him I would give them a fair reading if I could see them. Still I entertained the same strange idea as before. The next account I had was from a young man of *Berkhampstead*, who came to see me, and in our discourse I said, “Some of your people have imbibed a new doctrine, I hear.” He said, “Yes, and I verily believe it is a truth.” I was now more surprised than before; but he said if I was to see it, he had no doubt but I should believe it also. “Well,” said I, “if I could see the book I would lay prejudice aside, and give it a fair reading, let it be what it may.” He very kindly

told me that as soon as he could get it home, (for he had lent it to a friend) he would send it to me. I thanked him, and promised to read it impartially, knowing that where party spirit reigns, blindness takes place.

“According to promise he sent the book ; and as I had done before, I now laid the matter before the Lord with this petition, that he would not suffer me to be misled or wander out of the way, as I knew that he knew my desire and intention. I was delivered from fear, and with candor and confidence, I began to read my new book, and to my great astonishment, yet to my greater joy, I found what I had many times wished for in my heart, viz. a possibility of a release for those poor sufferers, and not only so, but likewise the certainty of it ; for as I read on, I could not but see, that it was the determination of JEHOVAH to make all men, as his creatures, happy in himself. O with what eyes did I now view the Deity, and what ideas did I entertain of him to what I had ever done before ! (though I was on the general plan.) O how my soul was filled with love ! what gratitude did I feel to that God, who I now saw so loved all creatures, as to give his only Son to die, with a pure design to glorify himself in the salvation of every soul ! I now saw him a God of love indeed, but it was out of my power to tell fully the happy effect it had upon my mind ; but it is something, what I experienced, when the Lord first set my soul at liberty ; as I was then swallowed up, as in the vision of God. But the bigness of this sheet is not sufficient to tell you all I could wish, but I trust I shall see you in person, as I should esteem it a privilege indeed to hear you preach, and to converse with you, and I fully intended coming to London about last May on purpose, but as I had already a large family, which through the blessing of God,

I maintain with my labor ; finding it likely to increase, I could not well spare time to come, or I had been with you at that season, as I had nothing else in my way to hinder. Mr. *John Holder*, of *Tring*, an acquaintance of mine, has lent me a few tracts of yours, which I am now reading with pleasure and profit, and he has kindly offered himself to accompany me at any time that I shall appoint to come and see you, but the same difficulty is now in the way as before. If ever Providence should open a way, I shall gladly embrace the opportunity.

“ Though I have no doubt of the doctrine of the *Restoration* as to myself, I have never spoken of it in public as yet, not knowing whether that may be the way to make this glorious salvation known ; but I have spoke to several of the people in private, those whom I judged to have the best understanding, and the most candor ; and most of these seem glad at the news, and my own wife in particular receives it with all thankfulness, and joins with me in love to you and yours. (Though very ill at this time.) If it will not be attended with too much trouble, please to send me your *Dialogues*, bound, by the *Aylesbury* stage-coach. I have given the coachman an order to pay the expense. As I stand like yourself (in this respect) unconnected with any party, (though I was with Mr. Wesley’s people twelve years) I am now free, I trust, from bigotry and prejudice, open to conviction, and willing for instruction. A few lines from you will be gratefully acknowledged, and thankfully received, by your affectionate, though most unworthy, may I say, brother in Christ, THOMAS HIGGINS.”

Among other clergymen benefited by the writings of Mr. Winchester, was Rev. William Vidler. Of this gentleman, the reader has already derived some information from Mr.

Winchester's correspondence with Dr. Rush. A more extended notice of his conversion is given below.

Mr. V. was born at Battle, in Sussex, England, May 1758. He experienced religion at the age of twenty-one, and in Jan. 1779, made a public profession by joining a Baptist church. He was ordained to the work of the ministry the following month. He had early entertained doubts on the eternity of future punishment, and having associated (during a journey to solicit aid in erecting a more commodious house of worship) with the General Baptists, and believers in the Restoration, their conversation quite unsettled his mind. In this state he returned home. Mr. Winchester's publications circulated freely in his neighborhood, and produced considerable effect. This was not lost upon him. He became more anxious to know the truth. He besought the divine direction, and diligently searched the scriptures. The result of his investigation was, a firm conviction that the *Restitution of all things* was the doctrine which had been proclaimed by all God's holy prophets since the world began, established by Christ, and preached by his Apostles. On the last Sabbath of the year 1792, he avowed this sentiment to his people, and entered into an elaborate defence of it, which occupied three hours. The majority adhered to him, and received the doctrine gladly—but the minority withdrew, and formed a church on the principles of close communion.

In the adoption of the Restoration, Mr. Vidler experienced treatment not dissimilar to that suffered by Messrs. Winchester and Murray. The cry of apostacy was sounded far and wide. Reproach and expostulation flowed in upon every side. The pulpits of his brethren were immediately closed against him, and himself and church ejected from the Kent and Sussex yearly Association. By appointment he was to have delivered the annual discourse before that body; but to prevent him, the Association met the day before, expelled him, and

appointed another in his stead. The discourse, though delivered by one who had been an intimate friend, was highly personal, and Mr. V. rose and stood during its delivery. He was not discouraged, however, by the fulminations, and the next Sabbath preached a sermon to his people, appropriate to their circumstances, from Isaiah lxiii. 16. "*Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer; thy name is everlasting.*"

Having thus taken a decided stand, he soon became acquainted with Mr. Winchester, who visited Battle. An intimate friendship ensued. In Feb. 1794, he went up to London, and for a short time supplied Mr. W.'s pulpit. They formed a design of travelling and preaching alternately, but an unforeseen occurrence prevented its execution. On Mr. W.'s return to America, Mr. Vidler succeeded him at the chapel in Parliament court, where he attracted crowds scarcely less than his predecessor. He also became editor of a periodical, in which he carried on a controversy on the subject of endless misery with the celebrated Andrew Fuller. He continued this work, under various titles, through thirteen volumes, when it was merged in the *Monthly Repository*, and his labors as editor closed.

In 1798, he assisted Mr. Nathaniel Scarlett, a member of his congregation, in the publication of an improved translation of the New Testament, which was favorably noticed by the Critical and Monthly Reviews of 1798-'99.

Mr. Vidler enjoyed the happiness of witnessing an era of better feelings among the General Baptists, than those manifested by the association from which he had been thrust out for conscience sake. At a meeting of the General Assembly in London, June 8, 1802, it was voted by a large majority, that the Parliament Court Church should be admitted a member, and the next day Mr. V. preached at the ordination of

Mr. Moon over the General Baptist Church at Deptford. From which circumstances it is inferred that the denomination no longer considered the doctrine of interminable misery an essential article of belief. Mr. V. continued his ministry in London about nineteen years, and died Aug. 23, 1816, aged 58. He was a plain and faithful preacher. He was very explicit in preaching the doctrine of future punishment, to which he correctly attached high importance. His successor was Rev. Mr. Fox, a distinguished scholar and pulpit orator.

CHAPTER XIII.

Family affliction — Mr. Winchester returns to America — his reception and success.

“ Bear me thou restless ocean ;
Let the winds my canvass swell —
Heaves my heart with strong emotion
While I go from hence to dwell.”

Mr. Winchester was now in the zenith of his influence and popularity, when a painful circumstance cast a gloom over the brightness of his prospects. It has already been remarked that his last matrimonial connexion was unhappy. From all we can learn, Mrs. W. was subject to bursts of ungovernable passion, which spent the fury of its paroxysms upon a kind and affectionate husband. Sacred be the scenes of the domestic hearth. Faithfulness as a historian could alone induce us to allude to them. Suffice it to say, Mr. W's. trials increased, until they became insupportable to a constitution already greatly impaired by ill health. To obtain release, he resolved to return to America, and settle upon Mrs. W. a separate

maintenance. To do this cost him many severe pangs. He was separating from kind and faithful friends, and from a society to which he was bound by many endearing ties. The state of his feelings is expressed in the following extracts from letters to an intimate friend.

“No doubt you and all my numerous friends are anxious to know how I support the dreadful shock, and what my present thoughts are; and whether I find the comforts of religion of that vast importance to myself in this hour of greatest trial, as I have frequently represented them to others? To this I can answer as a dying man, I do find that my confidence in God has not failed, yet I have felt and suffered most severely, as must be imagined by reason of the amazing tenderness of my spirits, and my very low state of health. I should have found the trouble insupportable, if it had not been for the power of an Almighty arm. I have also the consciousness of innocence, and the testimony of a good conscience in the step I have been at last compelled to take, which has been before my mind for years past, and which I have often spread before the Lord in the bitterest agony of my spirit, and have begged his direction with all the powers of my soul. I may indeed say with Job, “The thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me. I was not in safety, neither had I rest, neither was I quiet, yet trouble came. Mark me, and be astonished, and lay your hand upon your mouth. Even when I remember, I am afraid, and trembling taketh hold of my flesh. Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.”

“I have long felt that I was entirely crucified to the world and all its delights and glories, except that one attachment, which is now gone. I was not deceived. This trial has proved my religion genuine. O glory to God, I have not dealt in unfelt truths.

"I dare to suffer, but I fear to sin,
And meekly bear the cross the crown to win."

On the 1st May, 1794, Mr. Winchester left London for Bristol. On the 19th of the same month he sailed from that port for the United States, and after a boisterous voyage of nearly two months, landed in Boston July 12th. He came to America alone. He purposed returning to London so soon as an arrangement for Mrs. W's. future support could be effected. Proposals of this nature were several times proposed to her by his friends, which she declined. She professed deep penitence for the past, and declared she could never be happy until she had seen Mr. W. and obtained his forgiveness. When it became certain he would not return to England while she remained there, she privately took passage for America, where she arrived March 15, 1795. She soon sought opportunity to see Mr. W. who was prevailed upon to live with her again. The society in Parliament Court sympathized with him in his domestic afflictions. They justly estimated his moral and intellectual worth, and were exceedingly anxious to regain his services. A letter, signed by several hundred persons, was addressed him, earnestly soliciting his return. It does not appear that he ever received it.

Mr. Winchester's sudden arrival in his native land, was a subject of surprise to his friends. Many conjectures were broached, but the real cause none could divine. On this topic he preserved a commendable silence. Writing to a friend in London he says, "My return to this country was sudden and surprising to all who knew me. Various have been the conjectures and reports which have gone abroad on the occasion. The most common one was, that I had fled from persecution for fear of being taken up by the government for publishing my oration on the discovery of America, or my sermons on the Three Woe Trumpets. But I have always had the satisfaction of telling all that have asked me, that the government

of Great Britain never concerned itself with me, and that I never gave the government any umbrage. But the *real* cause of my leaving London so abruptly, I have not mentioned to my father, mother, brothers or sisters; or to any friend I have in America; and I do not know that any person in this part of the country knows any thing of the matter."

From Boston Mr. Winchester proceeded to Brookline, the town of his nativity. He was received with affection and respect by his townsmen. The next day, being Sabbath, he attended divine worship in the parish meeting-house. In the evening he preached to a large assemblage from Brookline and Roxbury, in a private house near the Punch Bowl Tavern. Among his auditors was the late General Heath. The subsequent Lord's day evening, he delivered a discourse to a large congregation in a meeting-house in Roxbury. In the course of the season he supplied Mr. Murray's pulpit in Boston several Sabbaths. Whenever he preached the house was thronged; and after a temporary absence, the inquiry was frequently heard, "When will the great Winchester preach again?" Numbers are still living in the metropolis who retain vivid recollections of the power of his pulpit oratory. On one occasion he delivered an evening lecture from Cant. iii. 9, 10, which excited universal interest. In prayer he was peculiarly gifted and edifying. A gentleman describing the effect of these efforts, observed that he could compare his addresses to the throne of grace, only to the outpouring of some mighty stream.

Mr. Winchester likewise visited Hull and Oxford, where he delivered messages of salvation, and by the mutual invitation of pastor and people, preached two Sabbaths in the Baptist meeting-house in South Brimfield. He also visited Windham, Canterbury, Norwich, Norwich Landing and Scotland, Ct. and Charlton, Grafton and Milford, Mass. In all these places the houses of public worship were freely thrown open

to his use. In addition to these, he preached in many private dwellings in Cambridge, Newton, Brookline, Roxbury, Hingham, Dudley, Western and Monson. Wherever he went, large and delighted audiences hung upon the sound of his instructive voice. His labors were not less successful than unwearied. Writing to his brother he says: "I never saw the country so open to me as it is now. I preached twenty-five sermons in the month of September, which considering my state of weakness, is as much as could be expected. If I had the health and strength now, that I had twenty-four years ago, when I first began to preach, I could labor to far more advantage and better purpose than ever I did. But I bless God for the success I have had in winning souls to Christ, and I hope to obtain at last the approbation of my judge, and then all will be well."

To a friend in London, under date of November, he writes: "I have the greatest door open that I ever saw, insomuch that I am surprised at the alteration since I was here last. I have preached in a great many meeting-houses of different denominations, and to great numbers of people, as often as eight or nine times a week, and with greater acceptance than ever I did."

CHAPTER XIV.

Mr. Winchester attends the General Convention — replies to Paine's Age of Reason — visits Providence and New York — interview with Governor Jay — proceeds to Philadelphia — writes a Political Catechism — returns to New York.

In September of this year, 1794, Mr. W. attended a convention of his clerical brethren at Oxford, and presided

as Moderator of the meeting. He also assisted at the induction of two young men into the ministry. The same month, but whether before or after the convention we do not know, he delivered his testimony in Western, Mass. His text was Rom. i. 16. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He spoke two hours and an half with great pathos and animation, and offered eleven reasons why a christian should not be ashamed of the gospel. He likewise preached in Warwick, Athol and Dana. His labors were unremitting. During the summer and autumn he travelled and preached almost constantly. Notwithstanding, he found time to write an answer to Paine's Age of Reason, which was published in Boston in December. It was written in the epistolary form, making a volume of 113 pages, 8vo. It bears the following title: *A Defence of Revelation, in ten letters to Thomas Paine; being an answer to his first part of The Age of Reason.* As Mr. P. proposed to show the fallacy of the bible from the bible itself, so Mr. W. in this little work, has shown its truth from the evidence afforded in the bible itself. The style and spirit of the work is excellent. The author has met Mr. P.'s flip-pant and profane wit with practical good sense; his bold and unproved assertions with solid argument; his low scurrility with manly modesty; and his empty bombast with the words of truth and soberness. Of the capability of the scriptures to instruct mankind in what they can never learn from any other source, he says, "The heathen poets and philosophers plainly beheld and declared, that man was a weak, sinful, and miserable creature, and that God could never have made him such as he now is; but by what

means he came into this miserable state, they could not tell ; and were very doubtful whether God could or would pardon the crimes of his creatures, and restore them to divine favor and happiness. Neither could they tell by the works of nature, nor by their own reason, whether man was a subject of *immortality* or not ; and as for the resurrection of the body, they neither believed nor hoped any such thing. But the scriptures give us the fullest information and assurance upon all these and a great variety of important subjects, that we could never obtain the least knowledge of by the book of creation. In the bible, we learn all that creation can teach us, and a hundred times more, both what God is, and what our duty towards him is ; what we ourselves have been, now are, and shall be ; what our personal, social and relative duties are ; what we ought to avoid as crimes, and what to practice as virtues. These, and many other important questions, may be answered by the scriptures, and by no other book ; in this respect God has *magnified his word above all his name.*"

On the subject of our Saviour's resurrection, which Mr. Paine refused to believe, Mr. W. remarks :

"There are four marks of historical truth, which no falsehood ever had, or in the nature of things can have ; and if the resurrection of *Jesus* bears them all, it must be true ; and all the ridicule you have treated it with will fall upon yourself. The four infallible marks are these :

"First, That the things done, or said to be done, are such as the senses of men can judge of.

"Secondly, That there be a competent number of faithful witness of the things done, or affirmed to be done.

"Thirdly, That not only histories be written, but certain outward actions be performed, or certain institutions set up,

in remembrance of these facts which have been done :
And,

“Fourthly, That such institutions commence from the very time when those things took place.”

That the resurrection of Christ bears these four marks of truth, Mr. W. conclusively shows from the circumstances that he was seen by large numbers of his disciples ; that they ate and drank with him, heard him converse, handled him, and therefore could not have been deceived ; that histories of the event and its attendant circumstances were written by those who were eye witnesses of what they describe ; and that ever since that event transpired, a particular day in each week has been religiously kept in commemoration of it. There are many historical facts, which bear the impress of these four marks of truth. For example : the beheading of Charles I., the restoration of Charles II., the revolution in the time of William III., the declaration of American Independence, and the revolution in France. All these were events obvious to the senses, histories were written of them, and three of them are annually commemorated, viz. on the 30th January, 29th May, and 4th July. “Now (says Mr. W.) if you can overthrow the truth of the resurrection of Jesus, which has all these infallible marks of truth, I can by the same rule, destroy the evidence of *every historical fact* that has ever taken place since time began ! The great and learned Dr. Priestly in his sermon on the resurrection of Christ (which I would highly recommend to your perusal) observes, That we have much more evidence of that great event, than of any other that ever took place. For it was not only made so plain to the first witnesses of it, that they could not be deceived themselves, but their characters, and the persecu-

tions they were exposed to and suffered on account of their testimony, forbids every idea or possibility of their being impostors. The fact was as fully investigated for nearly three hundred years, as it was possible it should be, while it was fresh; and the opposers of it had all the possible power, policy, malice, and every advantage to have the falsehood of it detected; which if it could have been done, would certainly have been done then; and which detection would immediately have ruined the cause of Christianity forever. But instead of this being the case, the long and severe trial ended in the *conviction* of the greater part of the inhabitants of the vast Roman Empire, and their free and hearty acknowledgment of the truth of the fact, contrary to all their inveterate prejudices."

Did the design and limits of this work permit, we should be happy to make copious extracts from *The Defence*; believing that by so doing we should render an acceptable service to the reader. One paragraph more is all to which we can afford space. The last period we have marked in *italics*, as characteristic of the author, and worthy to be emblazoned in letters of gold.

"If this little attempt of mine should have any success, I shall no doubt be exposed to the scorn, contempt and ridicule of that scoffing generation, whose mildest words, when speaking against Jesus and his religion, are more bitter than gall and wormwood, as I have frequently witnessed in my conversation with them; but I trust I shall soon be far beyond their reach, in that land where the wicked shall cease from troubling, and where the weary are at rest. *And in the mean time, I hope to show that I am not ashamed of the gospel of Christ; not ashamed to believe it as a man, to confess and profess it as a christian, to preach it as a min*

ister, to contend for it as a soldier, and to suffer for it as a martyr."

Early in 1796, *The Defence* was re-published in London, with a preface by Vidler, and was received with general approbation.

Disease and incessant toil in his Master's cause, had now made fearful inroads upon a naturally feeble constitution; and a constantly increasing asthma admonished Mr. Winchester that his time was short. But his ardor did not in the least abate. The single desire of his heart was to be found faithful unto death. For the eternal interests of his fellow-men he was willing to spend and be spent; and "forgetting those things which are behind, and reaching forth unto those things which are before," he constantly "pressed towards the mark for the prize of the high calling of God in Christ Jesus."

Early in 1795, Mr. Winchester once more visited his friends and brethren in Providence. In the evening of the last Sabbath in May, he delivered a discourse in the Baptist meeting-house to a crowded assembly. About the middle of June, he set out with his wife, for Philadelphia. When they reached New York, Mrs. Winchester was so violently seized with fever as to be unable to proceed. This detained them several weeks. In the interim, Mr. Winchester discovered his usual activity as the advocate of religion. The first edition of his *Answer to Paine* having been exhausted, he superintended its republication. He also preached frequently to overflowing audiences, with his accustomed power. Measures were adopted by his friends for the erection of a house of worship on a most liberal plan, which would unquestionably have been carried into immediate effect had he chosen to remain in that city.

The following letter to a friend in Providence, mentioning Mrs. W's illness, furnishes an interesting interview with Hon. John Jay.

TO COL. ANDREWS.

"New York, July 31, 1795.

"DEAR FRIEND. — Having an opportunity, I embrace it to write you to let you know our affairs. You may no doubt be surprised to find us yet in New York, as we were in such haste to get to Philadelphia. The reasons are such, however, as will satisfy you. My dear wife has been very sick for two weeks past with an exceeding bad cold and fever, so that for a week or more she could hardly take any sustenance or get any sleep. She is now a little better, but is very weak, has a violent cough, and is oppressed at the lungs. We are however in a little hopes of being able to go on to Philadelphia next week.

"I have just reprinted my answer to Mr. Paine. I send you herewith half a dozen copies. . . . Of public news I need not inform you. You will see by the papers the clamors against the treaty, and against Mr Jay. I was this morning with Mr. Jay, and happening to mention these vexatious clamors, he replied, "It was what I expected, but my trust is in God. I know that he rules and orders every thing; and I shall endeavor to go on in the way of my duty, and rest all events in his hands." This speech he made with such manly dignity, that his very manner charmed me, as well as the excellence of the speech itself. I carried him one of my answers to Paine, for which he thanked me . . . and manifested a great desire to have some religious conversation with me, but was so engaged in public business that he could not at present, but desired me

to come and see him again when he should revisit this city.

"I have preached a number of times in the Circus in this city, and sometimes to large assemblies. There is a subscription opened to build a house, and nearly a thousand dollars are already subscribed.

"My wife desires her love to Mrs. Andrews, yourself and all friends.

"I remain yours sincerely,

"ELHANAN WINCHESTER."

As soon as Mrs. Winchester had sufficiently recovered to endure the fatigue of the journey, they proceeded to Philadelphia. They met with a cordial reception. Mr. Winchester immediately rented a house, probably with a view of making the city his future residence. What subsequently changed his purpose is unknown. He again ministered to his former society during the succeeding autumn and winter, as his health would permit. He also made a short tour to the east. Sometime in 1795, he published at Philadelphia a small collection of "Hymns on the Universal Restoration."

About the middle of February, 1796, Mr. Winchester was attacked with a severe hemorrhage of the lungs, which threatened immediate dissolution. This was on Friday night. Medical aid was instantly sent for. At one o'clock his friend Dr. Rush came in, and succeeded in stopping the flow of blood. With the blessings of heaven upon medical skill and careful attendance, he was in a few days so far restored as to be able to preach.

In June, 1796, he left Philadelphia and proceeded to New York. His residence there of some months duration, was rendered pleasant by his friendly intercourse with Governor Jay and other distinguished gentlemen. He had been long desirous of giving the world a revised and uniform edition of

all his works. It was his intention now to republish them, but for reasons unknown this purpose was not executed.

Mr. Winchester was a close observer of events. Scarcely any circumstance in the circle of theology or in the arena of politics escaped his watchful eye. Yielding to the noble impulses of a pure patriotism, he was sensibly alive to the prosperity of his country. He early foresaw the pernicious influence of infidel principles (which he had already begun to combat) upon her civil institutions. In 1795 — if we mistake not, while resident in Philadelphia — at the suggestion of the Late Hon. Timothy Pickering — he published a *Political Catechism*, which he dedicated to the Universities and Seminaries of learning in America. In this work he warns the United States of the baneful effects of infidelity upon society, and lucidly exposes the evil tendency of French principles. It is well calculated to impress the minds of American Youth with a sense of the value of their civil and religious liberty, and of the importance of their country in a political and commercial view. It was generally approved, and passed through several editions. By many, it was thought well adapted to the use of schools, and it appears that negotiations were commenced by his friends in Providence for the supply of the New England States. The following letter to Col. Andrews, in reference to the subject, is interesting on several accounts. It exhibits the author's characteristic honesty in business transactions, his constant sense of gratitude for the kind attention of his friends, and his care for the future comfort and ease of his family.

“ *New York, June 24th, 1796.*

“ MY VERY DEAR FRIEND. It is now more than a year since I saw you, and I think exactly a year this day since my wife left your house. I can but return my sincere gratitude and thanks to you for all your kindnesses from the beginning of our acquaintance in the year 1785, to this present day.

“ I thank you for the pains you have taken to show my Political Catechism, and the wishes you have to promote my interest. The Catechism was written at the instance of Mr. Pickering, our worthy Secretary of State, who observed that such a work was necessary in order to give instruction to the youth of these States in the true principles of government and liberty, and to prevent their being led away by designing men, or noisy demagogues. And he said that if such a work was well written, he thought it would sell rapidly. In less than a week after this conversation, I presented him with the work in manuscript, and profited by his remarks. I published a small edition of a thousand at my own expense, and have given away several to some of our first men; as one to Mr. Adams, who highly approved of it, and gave me his thanks. I gave another to Governor Bradford, another to Governor Bowen, and a number of other men of understanding. Several of the Representatives purchased them, and all approved of them: but yet the sale notwithstanding all these favorable circumstances has not been as rapid as my friends expected. I gave one to Governor Jay the other day. He was much pleased with it, and ordered a dozen of them immediately, and said he would endeavor to introduce them as far as he could. I am apt to think they will readily sell in New England, and I can venture to leave it to you to make an agreement for me with the printer according to your own judgment. If you will join with Mr. Wheeler in a large edition, I will engage that no other printer in New England shall have liberty to print them until all of that edition is sold; so that you may set about it as soon as you please. And as for the terms, they may be the same as printers in America have several times offered me for my pieces; i. e. one half of the clear profits, if any arising from sales, after the paper, and journeymen's wages, and other necessary expenses are paid. Mr. Folsom gives me three hundred books out of every thousand he prints,

for the copy right of my dialogues, which is the only copy right that I have yet disposed of. All the rest of my books are in my own hands, out of which I hope to save a sufficiency to provide a comfortable subsistence for my wife if she should outlive me as it is likely she will, without her being obliged to labor or be dependent. And if such an event should happen, I believe there is no place in the world where she would more like to live than in Providence; and I recommend her in that case to your care and protection. I have made and executed a will wherein I have left all that I have or may have at my death, to her, as well the copy rights of my books as every thing else.

“If you think that half the profits is too much (though I gain considerably more when I publish at my own risk provided the books all sell at the wholesale price,) you may print as large an edition as you please, and give me the actual quarter part of all monies received for them. As for parting absolutely at a venture for the time of fourteen years with the whole copy right of this work for the four New England States, where I suppose many more will sell than in all the continent besides, I should not choose to do it for much less than a thousand dollars. If it can be generally introduced as a school book, it will be worth much more. A single edition of ten thousand copies would allow that. But if it should not be so fortunate as to obtain that place in schools which some of my friends supposes it merits, it would not be worth a tenth part of the sum, and therefore perhaps it may be well to prove it first, as I desire no undue advantage. Were it not for my family, I would give it cheerfully without restriction. But I can freely commit the whole management of the matter to your wisdom and prudence, and will abide by any agreement you may think proper to make in my behalf. And am, with best respects, your sincere friend,

“ELHANAN WINCHESTER.”

The catechism was published, but whether on the basis of this negociation is not known:

The foregoing letter bears the latest date of any we have seen from Mr. Winchester's pen. How long he remained in New York after it was written, cannot be determined by any date in our possession. A hiatus of several months in his history here occurs to fill which we are destitute of materials. We are unable further to mark his course until the autumn of this year.



CHAPTER XV.

Mr. Winchester arrives in Hartford — an interesting scene in a grave-yard — passes the winter in H. — dies in the triumph of christian faith — funeral obsequies — tribute of respect to his memory by the Parliament Court Society.

Come ——— “ see a christian die !
 No horror pales his lid, or rolls his eye ;
 No dreadful doubts, or dreamy terrors start
 The hope religion pillows on his heart;
 When, with a dying hand he waves adieu,
 To all who love so well, and weep so true !
 Calm as an infant to his mother's breast,
 Turns fondly longing for its wonted rest,
 He pants for where congenial spirits stray,
 Turns to his God, and sighs his soul away.”

On the 11th of October, 1796, a stranger of dignified mein; but bearing visible traces of disease, accompanied by a lady; arrived in Hartford, and immediately sought the residence of Mr. Nathaniel Patten. Having dined, the stranger sauntered out to view the place. Observing a funeral procession, he joined it and entered the enclosure of the dead.

The assemblage was large, and the scene to him solemn and affecting. Addresses at the grave were then of frequent occurrence. The place and occasion induced in him a strong desire to speak to his dying fellow-men. The coffin was just lowered into its earthly receptacle, when he arrested the attention of the multitude by breaking forth in the sublime words of Jesus to the afflicted sisters of Lazarus, "*I am the resurrection and the life.*"* The effect was electric. A strain of almost supernatural eloquence now saluted the ear, and engaged the eager gaze of the spell-bound throng. The stranger's manner, his clerical habit, and the sepulchral hue of his countenance, conspired to agitate their hearts with various and indescribable emotions; and the tearful eye of many gave evidence to the power of his remarks. If the thoughtless were impressed with the importance of living for death and eternity, the christian mourner could rejoice in the immortal hopes of the gospel; and when he ceased to speak, the inquiries, Who is he? Whence came he? broke spontaneously from every lip.

The stranger was Elhanan Winchester.

There were, at this time, several gentlemen in Hartford, who cherished a kindred faith. With these Mr. Winchester was not long in forming an acquaintance, and at the house of one of them he continued to reside until his decease. When it became noised abroad that the stranger at the grave was a clergyman, a general desire was expressed to hear him preach. Mr. W. accordingly delivered one or two lectures that week. In the mean time arrangements were matured for the performance of public worship on the approaching Sabbath. No building or hall sufficiently capacious being available, the theatre was obtained for that purpose; and thus, probably for the first time in our country, a house of plays was converted

* John xi. 25.

into a house of prayer. Here the meetings were repeated with encouraging success. A respectable congregation soon gathered, and had Mr. W. been willing to accept a permanent settlement, a meeting-house would have been erected and a society organized. He continued to preach in the theatre every Lord's day, and in one of the meeting-houses on Wednesday evenings until the beginning of December, when, in consequence of the inclement weather, a chamber in the house of Mr. Thomas Tisdale, (an ardent friend) capable of accommodating about four hundred persons, was fitted up for religious worship. Here Mr. W. continued his meetings until disease confined him to the bed of death. "His texts were generally selected from the Pentateuch, the Psalms, the book of Isaiah, and the Revelations; and his discourses probably ran much on the types of the law, the promises of the gospel, and the fulfilment of prophecy."

He had for several years viewed himself as near the termination of life. Writing to a brother more than two years previous to that event, he says, "I am but in a poor state of health. My asthma is troublesome, and my flesh is much reduced. I do not expect that I am long for this world, and what is more I have no desire to remain long here." Early in April, 1797, he delivered a sermon from St. Paul's Farewell Address to the Elders of the Ephesian churches, Acts xx. 28—35, under the presentiment that it was the last he should ever preach. A few days showed that his feelings had been but too prophetic of truth. He never again entered his desk. Disease now assumed an alarming character. Its destructive power baffled the efforts of medical skill. Mr. Winchester perceived death to be rapidly approaching. He felt its chill spreading over his frame, freezing the current of life in its channels. But in this season of solemn trial, when earth was fast fading from view, and eternity was opening upon the mental vision, his eye blanched not as it met the last enemy

of mortality. He knew in whom he trusted. Faith in the destroyer of Death, had disrobed the grim messenger of his terrors, and he contemplated his departure to the world of spirits with serenity and joy. He enjoyed richly the promise of the Comforter. That grace which bringeth salvation to a ruined world, he found sufficient to sustain him in this hour. It was now a refuge of safety—"an anchor of the soul, both sure and steadfast." Resting in the sure mercies of the living God—in review of the past, and in prospect of the future, he could with humble confidence adopt the language of the apostle: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

A writer in a Boston periodical of April 28, 1797, describing this solemn and interesting scene, says: "Here was to be seen the most disordered and distressed state of body, with a mind more calm than his most indifferent spectators; serene and brightening at the near approach of death, like the increasing light of the morning without clouds; as a dying man calling on his attendants to bear witness to his unshaken faith and reliance on that system of the gospel he had so fully published and frequently inculcated from the pulpit." And as he surveyed the group of anxious friends, whose unsuppressed emotions told how dear to them was his life, and how painful would be the separation, his expressive countenance seemed to say,

"Why would you bid me stay?
When day is coming, would you think to keep
The traveller from home—to pine and weep
And long to be away?
And when the soul doth spring

To seek its better home, O, could ye bind
With earthly fetters the expanding mind,
And check its soaring wing!

On the morning of April 18, 1797, he was summoned to his rest. A few moments before his departure he requested that a particular hymn might be sung, in which he attempted to join. After a few stanzas, his voice sunk in exhaustion. His friends alarmed, paused. Rallying a little, he said, "sing on—be not afraid—sing on to the end." They obeyed; and when the hymn was completed, he ceased to breathe. The hymn is given below.

HYMN.

1. Farewell, dear friends, in Christ below,
I bid you all a short adieu;
My time is come, I long to go
To heaven my Saviour's face to view.
2. I thank you for your kindness shown,
My Jesus will reward you all;
I leave you with the Lord alone,
And safely in his arms I fall.
3. Farewell dear neighbors, brethren, friends,
I hope we soon shall meet with joy;
My heavenly Father for me sends,
I go where nothing can annoy.
4. Adieu thou sun, ye stars and moon,
No longer shall I need your light;
My God's my sun, he makes my noon,
My day shall never change to night.

5. Adieu to all things here below,
Vain world, I leave thy fleeting toys;
Adieu to sin, fear, pain and woe,
And welcome bright eternal joys.
6. Temptations, troubles, griefs, adieu,
Sorrows becloud my face no more;
I go to pleasures ever new,
Where toils, and strifes, and wars are o'er.
7. Now I have done with earthly things,
And all to come is boundless bliss;
My eager spirit spreads her wings,
Jesus says "come"—I answer, "yes."
8. Weep not, dear friends,—I tell you all,
I go to dwell with Christ on high,
I hear my blessed Saviour's call,
And trusting in his promise, die.
9. Father, I come to thee above,
All things below I leave behind;
The fountain of eternal love,
Is open'd to my joyful mind.
10. Eternity ! transporting sound !
While God exists my heaven remains,
Fulness of joy, that knows no bounds,
Shall make my soul forget her pains.

On Friday, April 21, Mr. Winchester's remains were committed to the grave, to which they were followed by a numerous train of friends of Hartford and the neighboring towns. Funeral obsequies were performed in the Centre

Presbyterian Church. A sermon was preached by the pastor, Rev. Nathan Strong, with whom Mr. W. had been intimate. The discourse was founded on Heb. ix. 27, and paid an honorable tribute to the piety of the deceased. A plain marble slab, erected in 1803, marks the resting place of his mortal remains. It bears the following inscription written by the late Rev. George Richards, himself a kindred spirit, and a devoted Restorationist.

THE GENERAL CONVENTION
OF
THE UNIVERSAL CHURCHES,
IN

Memory of their dear departed brother,
ELHANAN WINCHESTER,

ERECTED
This monumental stone,

He died
April 18th, 1797,

AGED
46 YEARS.

'Twas *thine* to preach, with animated zeal,
The glories of the *Restitution* morn,
When SIN, DEATH, HELL, the power of Christ shall feel,
And LIGHT, LIFE, IMMORTALITY, be born.

Mrs. Winchester remained in Hartford some time subsequent to her husband's decease; but to what place she finally removed we have not been able to learn.

The tidings of Mr. Winchester's death were communicated to his friends in London by a Mr. Fenn, who left America soon after. Upon the reception of this melanco-

ly intelligence, measures were taken by the Parliament Court Society to honor the memory of their beloved first pastor, by appropriate religious solemnities. On the 18th June, precisely two months from the day Mr. W. expired, an impressive and excellent discourse from Heb. xi. 4, was delivered in the chapel, by Rev. William Vidler, before a very numerous audience, at whose request it was published. It bears handsome testimony, founded on personal and intimate acquaintance, to the talents and christian character of the deceased. The following is an extract.

“When I consider our deceased friend, whether I view him as a man, a christian, a minister of the Gospel, or a writer in defence of divine truth, I can but place him in the foremost rank of men, of christians, of ministers, and of christian writers. I do not mean to describe him as a perfect character; perfection in its full degree is only to be found in the man Christ Jesus, who sinned not, neither was guile found in his mouth; but in the many thousands of spiritual Israel, who have lived in faith, and died in hope, few only speak more forcibly than the deceased.

“He did speak while living, so as few men ever spake before him. You have heard him, brethren, both here and elsewhere, and probably are now recollecting with mixed emotions of joy and grief, the many profitable opportunities which you have had under his public ministry. You rejoice at the recollection of the great things which you have heard him deliver. You will remember how he displayed the vast extent and riches of divine love: with what nervous and manly argument, with what rapid and flowing eloquence, he set forth the unbounded goodness of God, and displayed the wisdom of the plan of redemption, and proved its final efficacy in the reconciliation of all

things to God by the blood of the cross. You cannot forget the affectionate earnestness with which he used to address you, the lively display of the terrors of the Lord, in the awful process of judgment, and the second death, which he used to set before you ; not representing God as an inexorable, implacable being, endlessly dealing insufferable pain upon transgressors ; but as a mild and holy judge, having bowels of compassion which reach beyond the utmost depth of the guilt and misery of his creatures. The happy facility with which he harmonized the divine conduct in judgment and mercy ; the bright and lively views of the kingdom of Christ, in his millennial reign ; the holy ardor of soul with which he used to exhort you to press forward for a name and portion in that age, together with the beauty of holiness which he pointed out in the precepts of Jesus Christ, are still remembered by you. How often has this audience hung upon his lips, while as a scribe well instructed in the kingdom of God, he brought forth things new and old. But do the prophets live forever ? All flesh is grass, and the goodness thereof is as the flower of the grass : the grass withereth, the flower fadeth, and the beauty thereof passeth away. Alas ! you will see the face of our friend, you will hear his voice no more ! But being dead he yet speaketh."

The following original hymns were sung on the occasion. They were written by Mr. T. A. Teulon ; and as they have never been republished in this country, we think no apology necessary for preserving them in this volume.

HYMN I.

1. Mortals attend ! the trump of Death
Like thunder sounds to ev'ry man ;
Soon must we too resign our breath,
And meet our judge with joy or pain.
When we shall bid a last adieu
To earth and all its much lov'd charms,
Shall we a smiling Saviour view,
Or be rejected from his arms ?
2. Fain, holy Father, would we try
Our thoughts and actions by thy word,
And be prepar'd to live or die,
By active faith in Christ our Lord.
Guilty we were ; by Christ made clean,
Do we ripe fruit for glory bear ?
Will all our deeds thy plaudit gain,
When we shall at thy bar appear ?
3. Prepare us all, O Lord, to die,
Whene'er that solemn moment come,
Triumphant may our spirits fly,
On wings of angels to thine home.
Here be our passions all subdu'd,
O holy Father ! hold the reins,
And guide them into ev'ry good,
But turn from sin's enslaving chains.
4. Help us like Christ our cross to bear,
Daily to die to self and sin ;
Our souls may thy good spirit cheer,
That we the victor's crown may win.
Our faith confirm, and fill with love,

And bless with an immortal hope,
That we may Christ's disciples prove,
And death behold, and still look up.

HYMN II.

1. Sweet sleeps the saint in Christ who dies,
No hellish pangs disturb his rest ;
He in the arms of Jesus lies,
And with his first-born sons is blest.
 2. Christ will the sacred ashes guard,
'Till the archangel's trump shall sound,
And then, by Jesus' pow'r prepar'd,
New-form'd it rises from the ground.
 3. Perfect in immortality,
Swift as the light'ning, light as air,
Bright as the sun, as spirits free,
These mortal bodies shall appear.
 4. Clothed in these, like Christ array'd,
The first-born sons of Jesus shine,
Joyful attendants on their head,
Dress'd in celestial robes divine.
-

HYMN III.

1. Assembled, Lord! in mournful state,
Thy weeping church her loss deplores ;
Her friend, her parent, who was late
Remov'd to the immortal shores.

2. With sacred Wisdom's speech divine,
Oft have we heard him teach thy word ;
Fancy's bright thoughts with truth combine,
To speak the goodness of his Lord
3. Oft whilst he spake, our souls would rise,
And open spread Faith's widest wings,
And mount, and soar above the skies,
And realize eternal things.
4. When he thy sacred word explain'd,
Our souls beheld its harmony,
And Wisdom saw its laws ordain'd,
To set men from oppression free.
5. When he thy love, O God ! proclaim'd,
We saw it full, we view'd it clear,
And felt our souls from death redeem'd,
And thee rever'd, with filial fear.
6. A sacred treas'ry was his heart,
Stor'd with Jehovah's perfect word ;
Thro' it, with apostolic art,
He taught mankind to fear the Lord.
7. Weak as the bending twig his frame,
Strong as the stubborn oak his soul ;
Pain was subdu'd by Jesus' name,
And passion could not him control.
8. Servant of God, forever blest,
Gone to receive thy great reward ;
Thy wearied body sweet shall rest
Beneath thy much-lov'd Saviour's guard,

9. The trump shall sound, and Christ will raise
His saints in bodies like his own ;
With pow'r then shall he teach his ways,
And boundless love to all make known.
-

CHAPTER XVI.

Remarks upon the character and writings of Mr. Winchester.

“We believe that an enlightened and exalted mind is a brighter manifestation of God than the outward universe ; and we have set forth, as we have been able, the praises of an illustrious servant of the Most High, that through him, glory may redound to the Father of Spirits.”

Having traced the life of Mr. Winchester from its commencement to its close, we shall conclude this volume with a few remarks upon his character and writings.

In whatever aspect he is viewed, he is equally the object of admiration and esteem. In his temperament he united the gentleness of Melancthon, with the zeal and perseverance of Luther. “He was one of those to whom centuries alone give birth ; standing out like beacon lights on the loftiest eminences, to guide, admonish, and instruct future generations as well as the present.” His early advantages, as already observed, were few. But he was endowed with a mind capable of overcoming what to some would have appeared insurmountable obstacles. Diligence characterized all his pursuits ; and by the power of native energies,—in defiance of slender means,—he attained an elevation to which many, favored by the circumstances of patronage and fortune, have in vain aspired.

In perusing his writings, the reader is impressed with the vast strength and compass of his intellect. His *Dialogues* are evidently the fruits of a well disciplined mind, and discover a happy talent of reducing Greek and Hebrew criticism to the common comprehension. His *Lectures on the Prophecies*, evince an unusual capacity for investigating intricate subjects, and the light his researches have reflected upon many difficult passages of scripture, is of essential value to the biblical student. He was a voluminous writer, as the catalogue annexed to this volume shows. His style is perspicuous, but sometimes indicates carelessness. But it is the moral tendency of his writings in which we are most interested. Here the christian can rejoice. An elevated piety pervades his pages. Sin is rebuked, God is adored, Christ is revered, and religion is arrayed in robes of beauty. He speaks from the heart to the heart, in gushings of benevolence and love.—It can be said of him, as can be said of few, that he never published a sentence, which, as the effervescence of unkind feeling, he would, upon his death bed, have wished obliterated.

His remarkable memory and uncommon familiarity with the scriptures, have been already adverted to. A gentleman who had heard of his extraordinary retentive powers, once requested permission to test them, which was granted. Seating himself he read sentences from different parts of the Bible, and called upon Mr. W. to designate the book and chapter. This he readily did, and completed each chapter from memory. “He was not invariably correct,” says our informant who witnessed the scene, “but I do not think he failed one time in forty to quote book, chapter and verse.” His works abound in scripture quotations and references. In preparing them for the press, he was aided neither by Bible nor Concordance; but drew upon his well stored memory. As a mathematician he had few equals. His power of com-

bination enabled him "in a few minutes to compute a sum, which if set down in figures, would occupy a sheet of paper ; and he sometimes wrote for the press with great rapidity while engaged in conversation on other topics."

As an evangelist, Mr. Winchester may in an eminent degree be said to have counted "all things but loss for the excellency of the knowledge of Jesus Christ." Health, personal ease, and pecuniary emoluments, were cheerfully laid upon the altar of christian patriotism ; and the high considerations of duty to his divine master and to his fellow-men, were springs of incessant action to his physical and mental energies. His career though short was brilliant.

" His sun went down in cloudless skies,
Assur'd upon the morn to rise,
In lovelier array,
But not like earth's declining light
To vanish back again to night :
The zenith where he now shall glow
No bound, nor setting beam can know,
Without, or cloud or shade of wo,
Is that eternal day."

The whole period of his ministry was twenty seven years, sixteen of which he was an advocate of those enlarged views of divine truth that so remarkably animated the moments of dissolution ; and the extended influence of his writings and missionary labors are alike perceptible in England and America. Here, half a century since, he stood almost alone. Now, beside the denomination of Restorationists, his distinguishing sentiment is received by numbers in every christian sect.

Of eternity Mr. Winchester's views were solemn and practical. Expressions like the following abound in his writings : "O that we might shew ourselves truly wise, by considering that solemn day in which we must give up our accounts to God ! Oh, that we may be able to render them up with joy, and not remorse and grief."....."Let us imitate Christ in all things ; let us seek to be governed by the same divine princi-

ples of humanity, meekness, universal benevolence, and resignation to the will of God, by which he was governed ; let us endeavor to copy after him, in thought, word and deed ; so shall we be like him in this world, and have boldness before him in the day of judgment."....."Oh, why do not men enter into their own hearts and commune with them, and examine the accounts, and as it were forestall the judgment?"....."Lord whither shall we go? where can we be happy but with thee? Thou hast life eternal in thine hand, and death is the consequence of being banished from thee."....."Let us seek to live the life of the righteous that we may die their death, and that our last end may be like theirs ; that we may sleep in Jesus, and that our rest in him may be glorious ; that so, in that blooming morning, when our Lord shall come, we may wake in his likeness, and be found of him in peace, without spot or blemish, and enter into his joy, and partake of the honors of his kingdom."

A future retribution, unknown in its duration, but equitable in its character, held a prominent place in his writings. The doctrine which at death introduces alike the believer and unbeliever into the same state of happiness, he esteemed a vital error. In private and in public he objected to it as a sentiment he could never receive so long as he believed the bible to be true. "I was once travelling (he says) with a man who denied all future punishment, and imagined that all would be alike happy at death. I asked him whether Nero, the great tyrant and persecutor, by whose order the holy Apostle Paul was beheaded, was equally happy at death with the Apostle? and he answered, yes, and that there was no kind of difference between them. I then asked him if he should murder me on the road, and then should kill himself, whether we should be both immediately admitted into happiness alike? to which he said, yes. I then said, "If I had not a better opinion of your good nature, than I have of your religious principles, I should

not choose to ride with you." Regarding this doctrine as unscriptural in its character, and deleterious in its influence, it was his wish that the Restoration might never be identified with it. His views and feelings in relation to the whole subject will be best understood by citing his own words.

"Those who deny all future punishment, attribute the greatest imaginable *folly* to Christ for giving such advice, [viz: to dread the punishment which God is able to inflict more than all the combined torture of men] and represent those as very little better than mad men who took it. And I have often thought, that if nothing else deterred me from giving heed to those teachers who set aside all future punishment, this one consideration, viz: that their opinion supposes the Apostles and Martyrs the most *arrant fools* that ever existed; this of itself would forever be sufficient to prevent my harboring a thought for a moment that such a system could possibly be true.

"It is inconsistent to suppose, that God will deal more hardly with those who seek his glory and honor above all things, than he will with his open avowed enemies; which would be the case if there was no state of punishment or misery for the wicked and the enemies of God to fear hereafter.—Then the Apostles and primitive christians would of all men have been the most miserable; for they were killed all the day long, for Christ's sake, and accounted as sheep for the slaughter, and were delivered to shame, misery, distress, torture, and death itself: so that their whole life was a continued state of dying. I therefore argue, that if such amazing sufferings were the constant inheritance of those who loved and served God continually, what unknown and inconceivable torments await those who spend their lives in one continued series of rebellions against God! "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of

God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 *Pet. iv.* 17, 18.

"But why do I spend time to confute an hypothesis so evidently wrong? I do it, that I may in meekness instruct those that oppose themselves, if peradventure God shall give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 *Tim. ii.* 25, 26. And if they who are fallen into that snare, cannot be recovered, possibly what I write according to the Scriptures, may prevent some from giving into such a system, however plausible it may appear. And at any rate I shall discharge my conscience, and bear open testimony in favor of the truth of God's threatenings against the wicked, in opposition to all those who make them void and set them aside. If what I write in this lecture will serve no other purpose, it will show that the plan which I hold forth, is *quite different* from theirs who deny future punishment, and that *such different systems ought never to be confounded together.*" *

Mr. Winchester "was at times called upon, both in personal conference and from the press, to defend the sentiments he held; and though he never refused to meet an opponent when called upon, yet he never was forward in disputation, nor ever urged his peculiar sentiments unless attacked. But in whatever way he defended his views of truth, he never departed from the behavior of the gentleman, or the meekness of the christian." In oral discussion he was exceedingly interesting, both from his skill in argument and his luminous method of treating subjects. Of his passions he possessed perfect command. Neither the ridicule nor severity of an antagonist could throw him off his guard, or betray him into an expression of unkindness. He seemed to have risen above the in-

* Lect. xxvi. pp. 84, 85.

fluence of irritation, and always treated his opponent with the tenderness of a brother whom he desired to win, rather than as an enemy whom he wished to destroy. Preaching once in the town of Munson, he was assailed by a clergyman of calvinistic sentiments. Though the controversy was on his part unsought, he conceived it to be his duty not to shrink from the attack. The clergyman proceeded with great confidence to controvert his sentiments, but soon found he had mistaken his man. Conscious of strength for the encounter, Mr. W. received the shafts of his assailant with calmness, occasionally turning them to his own wounding. The gentleman had not long proceeded, when to his chagrin, he perceived himself entrenched on every side by his self-possessed antagonist. Every argument now adduced was promptly met, and each objection suggested, scripturally obviated. Satisfied of his inability successfully to contend with Mr. W. and unwilling to acknowledge defeat, he resorted to the expedient of exciting the prejudices of the audience by exhibiting, as he supposed he could, Mr. W.'s ignorance of the languages. But this *ruse de guerre* was not less impotent than his arguments. When he changed the conversation to the latin tongue, to his inexpressible surprise, Mr. W. immediately followed him in the same language, and then gave to the audience the whole in English. He then passed to another language, but found Mr. W. not less at home. Despairing of leaving the field of argument with honor, and perhaps ashamed of the artifice to which he had resorted as a substitute for reason, he finally frankly confessed Mr. W. to be his superior in polemics, and retired.

As a preacher, Mr. W. was evangelical, and discriminating. In treating upon the Restoration, he was careful not to separate the end from the *means* by which the end is to be accomplished. While the scriptures expressly declare a glorious

"restitution of all things," * when the law of divine love and filial obedience will be engraven on every heart,† and God be "all in all," ‡ they as clearly indicate that such a result is to be the fruit of moral agency. Individual restoration is the basis of universal restoration. The means provided for one, are ample for all. These means are Repentance, Faith and Regeneration. Upon these are predicated forgiveness and justification. Without repentance for sin there can be no remission; without faith in Christ, no well grounded hope of heaven. Death will not pay the debt of transgression, nor will the resurrection qualify the soul for celestial joys. On these points, Mr. W. was explicit. He shunned not to declare the whole counsel of God. A change of heart and personal holiness, as pre-requisites to the enjoyment of the Divine presence, both in the present and future life, were with him prominent themes of discourse. He felt deeply the preciousness of souls, and the danger to which they were exposed while in a state of unreconciliation. He faithfully applied every gospel motive, its terrors and mercies, its hopes and fears, its promises and threatenings, to induce a submission to Christ. His discourses abound in stirring appeals to the conscience. "O hear, ye careless sinners! (he exclaims) hear the exhortation, "repent ye therefore, and be converted, that your sins may be blotted out." . . . "O what an immense loss must it be to lose your souls! Let me plead with you in the most earnest and affectionate manner, no longer to trifle with such important concerns as those of salvation. I could freely come upon my knees to beg that you would attend to this "one thing needful," the care of the soul. For this I am willing to labor night and day; to suffer reproach and scorn; yea, I am willing to spend and be spent, if I might be instrumental in bringing you to a proper concern about the salvation of your souls."

* Acts iii. 21.

‡ 1 Cor. xv. 23.

† Heb. viii. 10, 11.

In his "Serious Meditation" on the coming of Christ to reign in millennium, is the following burst. "Oh, shall I be there? Shall I see the king in his beauty? Shall I be one that shall follow in his train? I weep to think I may be shut out. I burst into tears at the thought that I may be missing, and be weeping in darkness and pain, while all heaven will be rejoicing upon the occasion. Where, my friends, will you be then? Do you think, that dying in your present situation, you will come with Christ? Awake! awake to righteousness and sin not: be like your Saviour now in temper and life, then, when he shall appear, you shall be like him in beauty; for you shall see him as he is."

For the young he cherished a tender solicitude. Their spiritual welfare he frequently labored with earnestness and affection to improve. Addressing the youth of his charge in Philadelphia on the worth of the soul, he exhorts them to abandon vain company and conversation—to associate as much as possible with those who are in earnest for themselves and others—to beware of infidelity, and of those who plead for it—to attend upon the means of grace, such as prayer, reading, hearing the gospel and meditation—"and, O," he adds, "let me beg of you never to rest short of a saving interest in the Lord Jesus Christ."

As a speaker, he was unusually fascinating. His voice was rich and sonorous, and capable of every variety of modulation. His pulpit efforts were extemporaneous, his tenacious memory readily enabling him to associate all the passages of scripture he desired to use for establishing any point of doctrine, or for enforcing any christian or moral duty. When he chose to be, and especially when excited by any particular occasion, he was eloquent and powerful; but he was sometimes cool and moderate. There was a charm in his voice and a solemnity in his manner, which

seldom failed to engage the attention of all classes of hearers. In his appearance he was an example of evangelical humility. "His unassuming manner and conduct, his low esteem of his own acquirements and labors, his deep abasement of mind which seemed habitual to him, showed that he lived under a perpetual sense of the presence of Him who is glorious in holiness;" . . . "and by pureness, by knowledge, by long-suffering, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, he showed himself to be a minister of Christ."* In his speech there was a softness strongly bordering on a lisp, which was far from rendering it unpleasant to the ear. His eyes were eloquent with the expression of love towards his audience, on whose hearts he left strong and salutary impressions.

The services of the sanctuary were his most delightful reversions. No one ever more sincerely adopted the language of Israel's minstrel monarch, "I was glad when they said unto me, 'Let us go into the house of the Lord.'" When in the latter years of life he stood up to preach or pray, his lips, usually livid from the dropsy, assumed a purple hue. His voice, at first almost choaked with the asthma, grew deep and melodious; "and though sinking under a complication of diseases, all his infirmities were forgotten in his animation." His usual method of closing the Sabbath services, was solemn and impressive. Having offered suitable acknowledgments for the provisions of benevolence and mercy in providence, grace and redemption, he kneeled, and said, "For this cause we bow our knees unto the Father of our Lord Jesus Christ, of whom

* Vidler's funeral sermon.

the whole family in heaven and earth is named ; praying that he would grant us according to the riches of his glory to be strengthened with might by his spirit in the inner man ; that Christ may dwell in our hearts by faith ; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ which passeth knowledge, that we may be filled with all the fullness of God." He then repeated the apostolic ascription. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Mr. Winchester was of common stature, and was neither corpulent nor spare. His complexion was light, and his address affable and winsome. His conversational powers were of the first order, and when excited by religious topics he was the life of the social circle. "The various orders of clergy in the United States," says one who knew him, "associated with him as a man from whom they must have derived pleasure and profit. His extensive reading, his enlarged acquaintance with mankind, the fund of knowledge stored in a memory bordering upon intuition, rendered his society interesting and instructive to all descriptions of men. But his urbanity, and the benevolence which glowed in his bosom, his simple, unaffected manners, rendered his conversation doubly interesting. He had none of that imposing haughtiness which lays humble inquiry under a painful restraint—nothing of that asperity of mind which often wounds the feelings of an opponent, and silences without convincing him. He respected the tender feelings of all christians, was charitable to their ignorance and absurdity, and treated with meekness 'those who opposed themselves' to what he considered the truth of the gospel."

Of music he was passionately fond. And when seeking relaxation from official duties, he delighted in pacing his room, singing the following favorite stanzas.

“This God is the God we adore,
Our faithful, unchangeable friend,
Whose love is as great as his power,
And neither knows measure nor end.

’Tis Jesus, the first and the last,
Whose spirit shall guide us safe home;
We’ll praise him for all that is past,
And trust him for all that’s to come.”

We would not, however, claim for Mr. W. an exception to the infirmities of human nature. Of pecuniary matters he was indifferent to a fault; and his simplicity of heart, sometimes approximating to credulity, exposed him to the impositions of the designing. But his weaknesses, if they deserve that appellation, were shades that gave prominent relief to his philanthropy.

That the warmth of feeling with which he contemplated religion, and the deep and solemn interest he took in all its concerns, gave an enthusiastic cast to his character, will not be denied. Yet his was not an enthusiasm “that distracts the mind, confounds the ideas, or disgusts the taste.” It was tempered with reason, and in this combination seemed a necessary constituent of his nature. It was the life of his ministry. It diffused itself through the numerous channels of duty, and imparted a vivifying influence to the entire course of his professional labors. It sustained him in trials under which others without it would have sunk, and carried him successfully through scenes in which the less sanguine would have failed.

“History will not write his name,
Upon the *crimson* roll of fame;
But religion, meeker maid,
Mark him in her tablet fair;
And, when million names shall fade,
He will stand recorded there.”

APPENDIX.

The following is a catalogue of Mr. Winchester's publications. The author is anxious to collect his writings for the purpose of compiling a volume of choice extracts for the press, and will be obliged to any person who can furnish him with either of the works mentioned in this catalogue, excepting Lectures on the Prophecies, Dialogues, and Process and Empire of Christ.

Seed of the Woman bruising the Serpent's Head, sermon on Gen. iii. 15, 1781.

The Outcasts, Comforted, sermon on Isa. lxvi. 5, 1782.

Five Letters on the Divinity of Christ.

A collection of Hymns, 1784.

A serious Address to Youth on the Worth of the Soul, 1785.

Life of Dr. George De Benneville.

Dialogues on Universal Restoration, 1788.

Lectures on the Prophecies, 2 vols. 8 vo. 1790 and '91.

The Philadelphian Magazine, a periodical, London, 2 vols.

A Letter to Rev. Mr. Coetlogon, chaplain to the Lord Mayor of London, containing remarks on Pres. Edwards' sermon on the eternity of hell torments.

The Holy Conversation and High Expectations of christians.

Five Letters to Rev. Dan Taylor, in reply to his sermon on endless misery, 1790.

The Beauties of the Millennium.

Oration on the Discovery of America, and a biographical sketch of Gen. Washington, 1792.

Three Woe Trumpets, sermons, 1793.

The Process and Empire of Christ ; a Poem, 1793.

A Century sermon on the Glorious Revolution.

The Face of Moses Unveiled ; or Evangelical Truths discovered in the Law — four sermons.

The Lord Jesus worthy of the Love of all men, sermon.

The Gospel preached by the Apostles, sermon, 1788.

A sermon against the Slave Trade, 1788.

The Works and Words of Jesus, sermon.

Comfort to mourning Christians.

Doctrine of the Atonement defended.

The Gospel of Christ no cause of shame, sermon.

Funeral Sermon for Israel Johnson.

Funeral Sermon for Rev. John Wesley.

Sermon to Youth.

Ten Letters to 'Thomas Paine, in reply to his Age of Reason, 1794.

Political Catechism, 1795.

Hymns on the Restoration, 1795.

Masonic Address, delivered at Norwich Ct.

Sermon on Future Happiness, Mark x. 30.

The preaching of the Atonement foolishness to such as perish, but powerful to those that are saved, sermon.

A Discourse on the awful visitation of the city of Philadelphia by the Yellow Fever, in 1793.

Scripture passages in favor of the Restoration.

In addition to the foregoing, many pieces on various subjects.



M. Hays
Oct 1901
ct

~~130~~

120

